VOL. 2, NO. 1-12

OCT. 1886 -
SEPT. 1887

THE

MENNONITE.

VOL. II. PHILADELPHIA, PA., OCTOBER, 1886. NO. 1.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

A HOME BEYOND THE TIDE.

We are on the ocean sailing
Homeward now we sweetly glide ;
We are on the ocean sailing
To a home beyond the tide.

Millions now are safely landed
Over on the golden shore ;
Millions more are on their journey
Yet there's room for millions more.

You have kindred over yonder
Over on the golden shore :
Millions more are on their journey,
Yet there's room for millions more.

Spread your sails, while heav'nly breezes,
Gently waft our vessel on ;
All on board are sweetly singing
Free salvation is the song.

When we all are safely anchor'd,
We will shout our trials o'er ;
We will walk about the city,
And we'll sing forever more.

OUR MISSION STATIONS.

From a letter by Bro. Haury in the *Nachrichten*, we learn that Mary Romero, one of the Indian children, from Cantonment in the Halstead school, of whom we made mention in the last number as having been brought back with Percy on account of consumption, has died, aged about 16 years. The wasting malady had commenced its work on her previous to her admittance to the mission, two and a half years ago. In her last days when her end was apparently near, she gave up all hope of recovery, and declared openly that she would die, but had no fear of death, for she loved her Saviour and knew that she was going home to him. With this living hope she expired.

Mary had acquired the faculty of speaking and intelligently reading English, and the Bro. has the good hope that her faith was sincere, and her expressed hope not only an accustomed expression. During the past year, the Indians have died in great numbers. Consumption seems to be the prevailing disease among them.

At the time of the Bro's. writing the number of children at Cantonment was 72 with prospects of some 10 more. "Induced by this gratifying circumstance," writes the Bro., "I have requested agent Lee to get the government to build us a new school building. I wrote to the agent in this matter as follows : 'I shall be very thankful to you if you would lay before the commissioner the matter of building a new school house in Cantonment. There are no less than 150 children between the age of 6 and 16 years, in this vicinity, and I feel confident that at least two-thirds of these will be sent to our school next year. Of course our school is not full at present, but, true it is, that these buildings are old, very unhealthy, and unpractical. The new house should have capacity for 100 children. I expect in the course of a few weeks to be able to send you plans and expenses of such a building.' Upon this agent Lee wrote me under date of 27th ult. the following short answer : 'I have received your interesting letter of 24th inst. and wrote an urgent letter to the department concerning a school house, and I hope our petition will receive due consideration.' If the government will erect a school house for about 100 children, we could then give instruction and training to 120 ; 100 could be kept in the house, the others could be boarded at home with their parents who live in houses on the station. If we can accomplish this, and I am confident that the time has come, and that the resident Indians have made sufficient advancement to accomplish it—it will be a significant step forward in the aim of our mission work." F.

TIME.

It is often the case to hear people say ; "Oh ! I only did this to pass time." This is a sad thing. Yes, sad indeed, to think about. I would like to ask, have you any time to lose ? I am afraid that all the readers of the Mennonite have no time to lose.

The time is short and fleeting. Before we are aware of it, our time is spent and our life's journey is at its end.

When we look forward into the future time seems very long ; but let us at the same time reflect back into the past, and we'll find it to be quite the contrary.

Let us never put off till to-morrow what we can do to-day. To-day is the time. To-morrow may be too late. Time is passing swiftly by. Let us not try to kill time but try to improve it so, that we may receive of it a lasting benefit.

Skippack, Pa. J. B. B.

For the Mennonite.

BEARING THE CROSS.

Believing that very many people entertain crude or erroneous views as to the import of this phrase, we venture to offer a few suggestions on the subject which may lead others, with the writer, to a close and prayerful study of Christian cross-bearing according to the command of Holy Scripture. There are three elements which we believe essential to the Christian cross.

1. *It must be disagreeable.* Sometimes we become discouraged by reason of the suffering, the hardship, the ingratitude, the cruelty, etc., that we are obliged to suffer. The ungodly often appear to flourish more than their Christian neighbors. They seem to have a better time of it; more enjoyment, less pain. It is a comfort to reflect that cross-bearing is a religious act, and cross-bearing is necessarily disagreeable. The essential idea of a cross is that of an instrument of torture and physical death. Whenever you find a Christian whose life is a round of pleasure unalloyed, you have found a Christian who is not bearing his cross.

But on the other hand, it does not follow that whatsoever is disagreeable is therefore a Christian cross. All the tortures, the flagellations, the fastings of mediæval times were the result of mistaken notions of piety and cross-bearing. The monks of those times walked about for weeks with pebbles in their shoes, and hair-cloth on their persons. This is penance, this is disagreeable; but it is not penitence, it is not bearing the cross in the Christian sense, because it lacks the second element which we wish to point out; namely:

2. *It must be borne for another.* Jesus says, "Take up thy cross and follow me." If he had simply said, "Take up thy cross," self-inflicted torture would have answered the purpose; but he adds, "and follow me." The cross he bore was borne not for himself, but for others. "He tasted death for every man with a sublime patience; "and as a sheep before her shearers is dumb, so he openeth not his mouth." Now, if we are to follow him our crosses must be, like his, vicarious crosses. Penances are disagreeable, but they do not involve the vicarious principle. They do not constitute the Christian cross.

3. *It must be voluntary.* It is not enough that we should suffer. We are commanded to *take up* the cross. It must be voluntary suffering. Sometimes men are afflicted by sickness, by ill-fortune, by calumny, by bereavement. All this is very painful and people of piety sometimes exclaim under such circumstances, "I try to bear the cross with patience." No, brother; you are mistaken. You are not bearing a cross at all; you are simply undergoing discipline. This is God's work; he is training you for the armies of the skies. But cross-bearing is your work; you must take up the cross voluntarily.

Nor is it enough that we should suffer for others. Vicarious suffering is a principle, as it has been shown, that obtains everywhere in the universe. Little fish are devoured by the big fish and the big fish in turn are devoured by man. Even in the vegetable world, lower forms of life must perish before the higher forms appear. In Society it is quite common to substitute the innocent for the guilty when punishment is inflicted. But all this, though involving the vicarious principle, is not cross-bearing, because it is involuntary.

Finally it resolves itself into this: A cross-bearing Christian lives a life of self-denial; he lives for others; he strives day by day to please, not himself, but others and Christ. He lays plans; he blocks out schemes of finance; he accumulates wealth; he craves power; he values intellect; he lays hold of every legitimate advantage this life can afford; and having acquired all, he sacrifices them on the altar of love.

Now let us not wait for the crosses to come to us; but let us *take up* some cross and bear it in the Christian way. In a family of real cross-bearers there can be no discord, for each endures the frailties of the others for the good of the whole and the sake of Christ. In a community of cross-bearers there can be no slanders, no bitter rivalries, no jealousies, no backbitings, no quarrels, inasmuch as all men are brothers in Christ, "in honor preferring one another," over-looking frailties, vicariously enduring voluntary pain, believing that it is "more blessed to give than to receive," having faith in each other, and in God. To love the unlovable for Christ's sake is bearing a cross. To shew mercy to those who deserve it not; to be patient with the unreasonable, the wicked, the ungrateful; to repay evil with good, rudeness with gentleness, pride with meekness—all these and the like constitute the essence of the Christian cross. "Take up thy cross and follow me."

J. S. Taylor.

EVIL HABITS.

The despotism of evil habits is awful. Beware therefore of the beginnings of evil. Beware of the "little foxes" that spoil the vines. Resist beginnings. "What is the harm in smoking a cigar? surely a man will not be kept out of Heaven for smoking a pipe, or drinking a glass of wine." Sam Small smokes cigarettes and will not give them up. Even Spurgeon claimed that he could smoke a cigar to the glory of God. Some of the best men we ever knew smoked tobacco and drank wine. All this is true, yet the depotism of the tobacco habit is terrible. The depotism of the drinking habit is still worse. And the tobacco habit grows step by step, until the victim is enslaved. We know a highly respected Presbyterian elder who smoked tobacco till he was three-score years old. He then saw that his example was doing harm, flung his pipe aside and never smoked again. But he was a man of exceptionally strong will. We know a most admirable Methodist leader and Sunday-school superintendent, a man who had fought and won the battle against strong drink, but who fought and struggled in vain against the tobacco habit. He deplored his bondage; strove for freedom, but never succeeded in breaking the abominable chains of a most pernicious habit. Beware then, young men, of the first step. Smoking is a bad habit in itself; but it is the ordinary associate of a worse habit. Your body is a temple of the Holy Ghost; do not defile it in any way by any means. We are not called upon to sit in judgment on the men who could drink wine or smoke to the glory of God. To the Judge of all they are responsible. Our duty is to live up to our own light. Those whose habits are formed, and who are well advanced in years are not to be judged by the rules and standards we adopt when speaking to the young—especially to those who are regarded as examples to others. Teachers and ministers are under special obligations to be watchful. Young ministers and students should be doubly careful. They should keep aloof, as from deadly peril, from every form of evil, and every way that leads to evil. Do nothing that will weaken your hands in the fierce battle with evil in the world.—*Halifax Witness.*

[Spurgeon long ago gave up drinking, and Sam Small recently gave up smoking.]

For the Mennonite.

THE JOY OF THE LORD.

"He who laughs can commit no deadly sin;" said the wise and sweet-hearted mother of Goethe. Chapters have been written on the "Joyless American." Could we not find something to say about the "Joyless American Christian?" Certainly such "do err, not knowing the Scriptures and the power of God."

God's purpose for man is joy. He did not paint all flowers drab, nor did he create every bird a crow. "God saw everything that he had made, and, behold it was very good." It is true, that sin entered, that the divine harmony was broken, and disobedience became the enemy of happiness. But Satan did not surprise God—greater good was planned for man, so that now his latter end is better than was his beginning. The Gospel of our salvation was announced over Bethlehem's plain, as good tidings, of great joy, to all people, Luke 2: 10, and the very purpose of God's message to us is that our joy may be full, John 1: 4.

The Christian is not exempt from trial and sorrow, but he never need pass through the waters alone, Isa. 43: 1, 2. If he sow in tears, he shall reap in joy, Ps. 126: 5, and his sorrow shall be turned into joy, John 16: 20. Is not this the office of Christ—"To preach good tidings, to bind up the broken-hearted, to proclaim liberty to the captives, to comfort those that mourn, to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness?" Isa. 61: 1–3. Can we not like the author and finisher of our faith, for the joy that is set before us, endure the cross and despise the shame? "Verily, these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory," 2 Cor. 4: 17. St. Paul knew what the joy of the Lord meant. He did not sing comic songs. The world would not call his life a happy one—he had a hard time, 2 Cor. 11: 23–27, and he was just saved at last from being clothed with pitch and used to light the streets of Rome, by having his head cut off. Yet this man learned to be content in whatsoever state he was, Phil. 4: 11, glorying in his tribulations, rejoicing evermore. It would be difficult to find Paul's equal in his joy.

The secret of the Christian's joy was not lost with Paul, it is not patented, no man has a monopoly of it. It is found in this simple principle; that man should find happiness in the things which God enjoys. That which fills infinite capacities and employs infinite powers, should surely be sufficient to fill our little selves. Keep close to God and his joy shall not be wanting, Ps. 15: 11, and with a risen Christ our joy is safe, John 16: 22. Our long-faced, mourning Christians, who never open their mouths without talking of their trials, and sorrows, and afflictions, will never win the world to Christ. If our religion is not good for the hard times, we need not blame the world if it will accept none of it. Praise the Lord! Man's destiny is something higher than that of the grass-hopper or the potato-bug. The sufferings of this life are but the temporary inconveniences of our journey home.

The kingdom of God is righteousness, and peace, and joy in the Holy Ghost, Rom. 14, 17. The world and the church are ready enough to recognize righteousness as belonging to the kingdom but forget that peace and joy belong to it as well. Yet where peace and joy are lacking two of the three essential elements of the Christian life are wanting. Do we wonder that the church is so powerless when so many Christians go about in mourning? A joyless Christian is an encumbrance to the church. God can not use Elijah under the juniper tree. For a Christian to worrry is as bad or worse than it is for him to steal. Does he not practically say, that in spite of his many promises, God can not and will not help, thus making God a liar? Does he not steal from God the honor due him, from the church the help it needs, from the world the regard it should have for religion, and from himself the hapiiness that God has planned for him?

We all know the difference between the

plant that is kept in the cellar and the one having its place in the sunshine. May the glorious Sun of Righteousness so shine on us that the joy of the Lord will be our strength, Neh. 8: 10, that the joy of Christ may remain in us and our joy be full, John 15: 11. Let our will be swallowed up in God's will and we can not be unhappy. "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. 15: 13.

E. K. MOHR.

Macungie, Pa.

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this means an opportunity would be offered to every one to make himself useful with the talents entrusted unto him, and at the same time be encouraged and strengthened in the Lord and His service.

Another point which the church must not overlook is to supply with a field of labor such of its young brethren whom the Lord has called and fitted for the ministry. Although we would not depart from the manner of electing our ministers as held and practiced thus far. Yet we *do* believe that the first and principal call to the ministry comes from above, through an inner conviction of the heart. And we also do believe, that many a young man feels this inner conviction and would gladly follow and obey it, if only an opportunity were given him to do so. This has been the case in the past, and, in individual cases the conviction has been so strong that the individual could no longer withstand, and as no opportunity was offered him to labor amongst us, he connected himself with some other denomination, where a field of labor and usefulness was open for him. In this way we have lost some of our best men—men who would have been a blessing to our church organization, could we have kept them. What has been the case in the past will occur in the future unless better provisions are made by us. As other churches are providing for young men of limited means who feel it their duty to prepare themselves for the ministry, and see to it that, after they have prepared themselves, a field of labor is offered them, we too must in some similar way make provision for such of *our* young men similarly situated, who feel it their duty to work for the Lord, if we do not wish to see them leave us and go where inducements and help is offered them.

These are some thoughts as they have been presenting themselves to our mind for some time. We are aware of the fact that some of them may find contradiction. We are never afraid of contradiction. We do not profess to be infallible, and are at all times open to conviction if we are shown to be in the wrong. We trust however, that *some* of the points above mentioned are plain to every one, and hope they may not be presented amiss. And if the others, which may not seem so plain to some, could be further discussed in the columns of the MENNONITE we should gladly welcome such a discussion. S.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."

AUNT ROSINA.

Less than sixty years ago, when Indians still roamed the Mississippi forests, when deer and wild turkeys furnished meat, and bread was made of crushed corn, a little band was sent to this wilderness by the Board of Missions to instruct the Choctaws. David Wright, Cyrus Byington and Cyrus Kingsbury established a school at Mayhew Station and another in the infant town of Columbus, so named by the aspiring pioneers. The Indians called it Pushmattatomaha, or Possumtown. Out of this mission grew the present church of Columbus, Mississippi, the rallying point for all Presbyterians of this region. A tasteful new edifice has taken the place of the old building, and there are now about two hundred members. I wish to introduce to you Aunt Rosina, one of the best.

Although I have known her for years, I have never learned her surname, and as she does not regard it as of any particular importance we will, without ceremony, proceeded to make her acquaintance. As to the length of the time since Aunt Rosina became a member of this church, I cannot tell. To my recollection she seems to have been there always, like the bricks in the walls, and yet her round smiling face looks as if it defied the sobering touch of time. She is not good at reckoning the years, but says she "came in with her young ladies." They instructed her in the catechism when she was a girl, and from them she learned to value the Bible. In those good old times the servants came into the family prayers, and Rosina looks back to that patriarchal exercise as one of the greatest blessings of her youth. One has but to look in her kindly, beaming face to read her character. Childlike simplicity and cheerful faith are written there in plainest lines. To teach Aunt Rosina the Sunday-school lesson means to learn beautiful things concerning the kingdom of God. She takes every word of holy writ with its literal meaning, and has not the slightest doubt concerning any of its promises. She has learned to read, and has committed to memory more verses than any other member of the school. A prize had been offered the scholar who learned the greatest number of verses during the year, and Aunt Rosina came out ahead, having five hundred verses at her tongue's end. A nice dress was presented to her, as most suitable to her need. She can recite many passages from the Gospel of St. John, and is now devoting herself to the Book of Revelation. She also reads volumes of the primary department of the library.

"I know," she once said to the superintendent, "such as these is meant for childun, but I'm a chile myself, jes' a little chile." And so she is one of these little ones"

She has "never left the white folks," but, with about six others of her own color, has clung to the old church. Rain or shine, Aunt Rosina is in her place, and the minister has no more appreciative hearer.

Several years ago as I was teaching her class, and remarked: "You love the Bible, Aunt Rosina." "Yes, honey," she answered, setting the book up on edge, "this here Bible's a fence twixt me an' mischief. Nothin' aint goin' to hurt me long as I hides behin' this book."

After a long absence from home, I met my old friend once more in the beloved Sunday-school. Her hearty greeting was among my pleasantest experiences on returning home. It was good to look on such a happy face. "You still love to come here, Aunt Rosina," I said. "Yes, indeed, honey, and the more I comes, the happier I is."

As I looked into her beaming eyes and read in her good face the story of sweet peace, I wondered within myself why we all were not as happy as Aunt Rosina.

Some time ago she had the misfortune to break her arm, and was thus unfitted for laundry work, by which she made her living. Kind friends helped her through the period of need, and now she makes a comfortable support by ironing.

When a lady in the church made inquiry concerning her affairs, she replied, very cheerfully, that she was not afraid of trouble. If it came she would "let the white folks know." I do not think they will ever disappoint her.—*S. D. N. in Observer.*

ACKNOWLEDGE THE DEBT.

A venerable clergyman of Virginia said lately, "Men of my profession see much of the tragic side of life. Beside a deathbed the secret passions, the hidden evil as the good in human nature, are very often dragged to the light. I have seen men die in battle, children and young wives in their husbands' arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church. I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done. She succeeded: sent the boys to college and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a wornout, commonplace old woman. They had their own pursuits and companions. She lingered among them for two or three years and then died, of some sudden failure of the brain. The shock woke them to a consciousness of the truth. They hung over her, as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried,

"You have been a good mother to us!"

"Her face colored again, her eyes kindled into a smile, and she whispered: 'You never said so before, John.' Then the light died out, and she was gone."

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given them! —*Youth's Companion.*

For the Mennonite.

HOW TO MAKE A BOQUET.

There is nothing that will cheer a sick and afflicted person more than a boquet at the hands of a child. Now if you will take your bible and follow me, I will teach you how to make a boquet with flowers plucked from God's word, for the sick, that will not wither nor decay, but will become brighter and sweeter and will shed its fragrance unto eternal life.

Do you think it strange? Do you say there are no flowers in God's word? You go with me and I will pluck them while you arrange them in proper order.

The first one to pluck is "What aileth thee." Judges 18, 24.

Around this first one arrange the following:

When sick. John 11, 3; Psalms 41, 3; 2 Cor. 5, 1.

When weak. Isaiah 40, 29; 26, 4.

When oppressed. Isaiah 32, 2; Matthew 11, 28.

When tempted. James 1. 2; 1 Cor. 10. 13.

When apprehensive of Judgment. 1 Samuel 6. 20; Romans 8. 31—34; Psalm 103, 13, 14; 2 Timothy 4. 8.

Now examine each one carefully and then tie them all together in one with faith and you have one of the finest and most precious boquets you can present to any one.

Children if you know of any sick or afflicted, at this season of the year when the hot-houses have few flowers, pluck and arrange as directed and present it to them and you will be called blessed. G.

The best proof we have that we are not His disciples is when we hate each other.

FOR THE CHILDREN.

BOB AND THE BIBLE.

"And why," said Bob, with a scornful look,
"Should I study the Bible, that stupid book ?"

"Because," said his teacher, gentle and sweet,
"Tis a lamp to thy path and a light to thy feet.

"Without it, we stumble and heedlessly tread,
Not knowing that heaven is just ahead.

"Not knowing that Love and Mercy stand,
To guide our feet to the better land.

"The Bible lights up our darkness, you see,
And opens heaven to you and me."

Said Bob, "It's all very true, maybe,
But too awfully nice for a boy like me."

"But, Bob, it has lessons and stories, too,
Just the thing for a boy like you !

"Stories of wars and fighting men,
Of Daniel shut in the lion's den ;

"Of prophets braving a nation's ire,
Of men cast into a furnace of fire ;

"Of ships, and storms, and journeys afar,
Of shepherd lads, and a wonderful star !

"Stories of gardens, and stories of beasts,
Of fires, and floods, and wedding feasts.

"Stories of soldiers, and judges, and kings;
The Bible has many wonderful things."

"Now, that sounds something like," said he ;
"I guess I'll read it a little and see."

—*Sel.*

SOPHIE'S TRAMP.

BY MARY H. GROSVENOR.

The story had a very simple beginning apparently, for our eyes can only see a very little of what goes on about us in this world. It seemed, then, to begin in a country Sunday-school, where a young lady sat before a class of little girls, between the ages of seven and ten, sitting primly in all the starched propriety of Sunday dresses, and taking mental photographs of the teacher, her dress, and her hat. For this was a new teacher, a young city lady, who had for one Sunday taken the class of a sick friend, and who, believing she had been led there for some special purpose, was sending up a little prayer that she might not, through lack of earnestness, prove an unfit messenger. The lesson was about Lazarus and the rich man, and although the teacher threw all the power she possessed into the teaching, the success was meagre, for they fidgeted, yawned, and gave each other bits of country gossip in quite audible tones : "The man at the barber's was dead," and "Bill Seek had come home last night awful drunk," until she was almost discouraged. But at last she spoke to them of God's love for the beggar, of God's love for every human being, no matter how poor, ragged, miserable ; of God's love and pity for even the poor man they had spoken of as being such a drunkard. This was a new idea, and they grew quieter. Unconsciously her eyes rested upon a little girl at the end of the class, with a sweet, innocent face, and spotless, simple dress, and it seemed to the child as if the words were spoken to her. With shy hesitation, she said : "Does God love tramps ?"

"Yes," the teacher unhesitatingly answered, "and Christ died for them."

"I'm dreadful afraid of tramps," the child continued ; "but if God loves them, and Christ died for them, it don't seem as if we ought to be afraid, does it ?"

"Oh, Sophie Penn, aint you ashamed !" one of the girls said, with a giggle.

"She ought not to be ashamed ; I like you to ask questions."

Then the school was over, and as the teacher went slowly into church, she wondered why she had been sent, and whether, after all, she had not failed in teaching the lesson.

Two or three days after, a miserable figure was wandering down a shady country lane, looking sadly out of place in the peaceful scene, for the wild roses bloomed in the fence corners, and through the tall trees, arched overhead, the golden sunlight filtered in trembling patterns upon the green grass below, while the tinkle of a little stream alone broke the stillness. The figure was that of a man who should still have been young, but who was bent and worn with fatigue and ill health ; and the dust of long tramps clung to his broken shoes and ragged clothes. Suddenly all strength seemed to leave him, and he sank down at the foot of a tree, resting his head upon his arms. He might have continued to sit there a long time, but a childish voice singing a merry little song roused him, and raising his head suddenly he met the startled glance of a pair of blue eyes. The little girl stood irresolute, half ready for flight, but the man's voice arrested her, hoarse from fatigue and weakness, "Don't run away ; indeed I will not hurt you. It almost breaks my heart to see how the children fear me."

She came a few steps toward him. "I will try and not be afraid," she said, in her sweet childish tones. "I meant never to be afraid after last Sunday." "What about last Sunday ?" "We had a new teacher at Sunday-school, 'cause Miss Lina was sick, and she was telling us about Lazarus, and she said God loved beggars and tramps, and Christ died for them." There was the sound of a choking sob, but no words interrupted her. "Besides, if it had not been for grandmother, I might have been a tramp myself, for you know she ain't my real, right grannie at all. I was sent out here one summer to board, by some good people in the city, and when the time was up, because my mother was dead and I had no friends, grannie would not let me go back, but kept me for her own little girl. And I love her so. I'd die most for grannie." And the little face was all lit up with the glow of her love. "And are you the only child ?" the man asked, "has grannie no one else ?" "Hush," the child said, lowering her voice, "grannie had a resl child once, but it makes her sad to talk about it. He ran away from home, turned wild, the neighbors say, and for years and years she has never heard from him. She never says much, but one night we went to a temperance meeting and they sang 'Where is my wandering boy to-night,' and grannie cried and cried. Every night we pray for him, her son, her poor wanderer, grannie calls him." Lower and lower sank the man's head, while the child prattled on. "I often think how I'd love to find him and tell how his mother loves him, then take hold of his hand and lead him right back. I can see how grannie would look and how her eyes would shine. But poor man, how sick you are. Come home with me and grannie will give you something to eat for the sake of her son." "Who is grannie ? Tell me her name, child," the man said, rising unsteadily to his feet and laying his hand heavily upon her shoulder. "Grannie's name is Mrs. Brown, and she lives in that pretty house on the hill up there. Come with me. I am not one bit afraid of you now." What words are those he is speaking ? the child cannot understand what he means. "I will arise and go to my father." Then putting his hand in the child's they go slowly up the hill-side.

Grandmother Brown is sitting upon her little vine-shaded porch in afternoon cap and gown, knitting briskly, and looking over the trim garden, with its brilliant and fragrant flowers, to the green hills beyond. A cheery, bright-faced woman, with lines of care, it is true, traced on the broad brow ; but Grandmother Brown is not one to worry other people with her troubles. A cat blinks lazily at her feet. "Sophie is coming at last," she said aloud, "the child is late. Sakes ! she added, peering through her glasses, "who's she bringing now ?" Through the gate they come, Sophie and her tramp, he breathing heavily, while his step grows slower and slower.

"Grandmother," Sophia said, her cheeks red with excitement, her voice clear as a bell, "I am bringing this poor man for something to eat—he is so sick. And I was not a bit afraid of him when I remembered that God loved him and that Christ died for him."

But what was the matter with Grandmother Brown. The knitting had fallen on the floor, and with hands clasping the arms of her chair, she was looking with hungry eyes into the man's face, down which the tears were pouring. Then in trembling, wondering tones, "Is it my boy ; can it be ?"

The hands unclasped, the arms were stretched out longingly, yearningly, and he was on his knees before her, while again from her trembling lips burst the words of that old Book, "I have sinned, and am no more worthy to be called thy son." Then, in broken words, he told how he had wandered back, half fearing, half hoping to see her, but would never have had the courage to come to the old home if the child had not brought him. A few hours after they sat around the cosy tea-table, Grandmother Brown at the head with her eyes shining, as sophie had hoped, and her son on one side; "for he was not worthy," he said, "to take his father's place," and the little girl on the other with her eyes reflecting the shining in grandmother's.

"Sophie," the old lady said, laying her hand upon the child's "if one of these days people tell you how grateful you ought to be to me, just tell them 'Grandmother said if ever there was any debt (which she was not sure about after all) it was all squared when I brought back'—and the other hand was laid upon his while her voice trembled—'the son that was dead and is alive again, was lost and is found.'"

How Josey was Caught.—Josey liked to keep office for his "Uncle Doctor," as he called him. But the doctor did not always like to trust him there when he was called away, for Josey had a habit of looking into things that made the doctor fear that he might get injured, for Josey was a meddlesome boy. One day, however, he found himself alone, and began to look at everything on the table. The electric battery pleased him most. "Oh! I know how to fix this," he said. "If any man came in that wanted electric treatment, I could do it as well as Uncle Doctor. There ! now it's all right ! Now you take hold of these handles." The taking hold was easy enough, but the letting go was quite another matter. Any little boy or girl who has ever tried it will know how Josey's arms tingled and ached, but he had to hold on; he could not let go. "You got caught this time, Josey," said his uncle when he had set him free. "Now remember that bad habits hold fast to a boy worse than an electric battery does, and are harder to get rid of. And meddling is a very bad habit." "I won't have anything more to do with either of them," said Josey.—Sunbeam.

I see not a step before me,
And I would not if I could,
For I know that to those whom Jesus loves,
There can happen only good.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of Subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, OCTÓBER, 1886.

THE DUTY OF THE CHURCH TOWARDS THE YOUNG.

Our hope for the future prosperity of the church rests upon the young. As the older members are, one after another, dying away, the ranks of our church membership must necessarily be thinned, unless younger ones are admitted, to take the place of those who have left us for the church triumphant above. Unless we can induce our young people to connect themselves with the church our membership must decrease from year to year. That this is the case is sadly proven by once large and prosperous congregations now divided down to small, insignificant flocks.

This should teach us, to use all Scriptural efforts to draw our young people into the church. But how this is to be done, is a vital and all important question, which should occupy the mind and attention of every one who has the future existence and prosperity of our church at heart. As one of our correspondents has, not long ago, very truthfully stated, a grave responsibility rests upon the parents. They, as church-members, are the first ones who should feel it their duty to use their influence in drawing their children into the church where they themselves belong. They ought to reason with them and admonish and advise them and by this means convince them of the propriety of joining church while they are yet young. That this is sadly neglected on the part of some parents is only too true, and the evil effects of such neglegence are, that their children either stand aloof from the church or that they connect themselves with other church denominations. We know of families where the parents belong to a certain church and where all or nearly all their children belong to different other churches. Where this is the case it shows with a considerable degree of certainty that there must either be a lack of influence on the part of parents over their children or else a sad neglect in exercising such influences. It is true, parents should not be dictatorial in the matter. Children should never be compelled to join church, nor should they be persuaded against their will and convictions to connect themselves with any particular church organization. But parents should use their loving influence in convincing them of the propriety of becoming members of the same church where they, the parents are members. And we can not otherwise but believe, if parents in general would do their duty as they should do it, both towards their children and their church, there would be fewer young persons who are not church members, and fewer of such who leave the church of their parents and connect themselves with other churches.

Next to the parents the minister has a duty in this connection. Undoubtedly his first duty is to preach the Gospel of Salvation to young and old and persuade them to believe in the Lord Jesus Christ and thereby be saved. But he must not neglect to show people, that the visible church is an institution of God, that the ordinances are instituted by God and that the Lord desires that *all* believers shall make an open profession of faith, be baptized and become church members. This should be done in public as well as in private. If the preaching of the word does not convince them he should talk with them privately and endeavor to persuade them to come under the ordinances of the Lord. And as there are so many influences to draw away the young to other churches, the minister must not neglect to show them the correctness of his views and of the doctrines and teachings of the church of their parents. This he can do consistently without being a church bigot and without disparaging others, who hold and practice views different from his own, as long as he sincerely believes the teachings and practices of his church to be in accordance with the Word of God.

But the young must not only be brought into the church. They must be kept there after they have been admitted. The church must be made attractive and pleasant to them. They must be made to feel that the church is of some value to them, that it has benefits and blessings for them. The church should therefore make special provisions for the young, whereby food and nourishment is offered for their young minds and spirits. The young require in some measure a different treatment from older ones, a fact which the church must not overlook in making provisions for *all* of its members. Then again the church should see that something is given its young members to do. In general people do not feel at home where they must feel that they are of no consequence. The consciousness of being useful and of helping along the cause with which we are connected always creates a new interest and gives us pleasure in remaining where we are. This is also the case in regard to church membership. If one must feel that he or she is of no use in the church where he stands, that the church has nothing for him to do, that in one sense he is but a drone in the hive, it is no wonder when such a one loses his interest in his church and becomes cold and indifferent towards it. If however, on the other hand, one finds something useful to do, if he feels that the church is benefited by his being a member of it, the interest for his church will wax warmer and he will stand firmer in his membership.

In order to accomplish this, special fields of labor for the young should be established. It is true, the Sunday-school offers such a field. But not all our young members, even not all of them that are qualified for it, can be employed as Sunday-school teachers. They can receive by being scholars, but they are not permitted to give from that what they have received. Other fields of labor, besides the Sunday-school, should be opened for the young. Young People's Missionary Societies, Young People's Christian Associations, etc. might be established where the younger members of the congregations would, at stated times, come together, read, speak, and pray, and thus mutually encourage each other in the work of the Lord. By

[*The conclusion of this article will be found on page 4.*]

CHURCH NEWS.

SUNDAY-SCHOOL CONVENTION.—CONCLUDED.

The relation of the ministry to the Sunday-school was discussed in an essay in German by A. B. Shelly. In the discussion of this subject it is, above all, necessary that we understand the true relation between the Sunday-school and congregation. Is the Sunday-school an independent institution from the church, then has the minister no official relation to the school; he can, however, as much as his church duties permit, work in the school. But, should the Sunday-school be an independent institution? According to my understanding it should not be. The command of our Lord to Peter, "Feed my lambs," is not so much a personal command to the apostle as to the church whose representative he was. It is therefore the duty of the church to care for the feeding of the lambs, to look with a watchful eye over the instruction and bringing up of the children, &c.

P. R. Kline terms the minister the head or father of the Sunday-school. He should always be present, bnt not be superintendent. He stands over the superintendent, and should be an earnest worker in the school, &c.

The question box was then emptied and the following referred questions found and answered:

1. How can the Sunday school work most effectually against the immoral literature read by many of the young people in our day? 2. Where should the Sunday-school be kept in the church or in a school house, and why? N. B. Grubb.

3. Should the catechism be taught in the Sunday-school? A. B. Shelly.

4. Are union Sunday-schools a proper means to promote the cause of Christ? A. S. Shelly.

5. Would it be advisable to have a class of old people in the Sunday-school? W. S. Gottschall.

6. Are teachers' meetings really as necessary as some would like to have us believe? If so, how can teachers be induced to attend them? 7. Who was Cain's wife? C. H. Moyer.

8. How can we secure the attendance of our children at the regular church service? A. M. Fretz.

SECOND DAY.

The opening exercises consisted of singing the 98th hymn, reading from the 4th chapter of St. John, and prayer.

"What are the labors and reward of the true Sunday-school teacher?" J. S. Moyer gave some very practical hints in German on this question. He said: "If we ask concerning the labor, we must first ask concerning the aim in view in Sunday-school teaching. The aim is to lead to Jesus. To do this the teacher must make the scholars familiar with the Word of God. Self-preparation for the work. The reward is not in silver and gold, but in an unfading crown in glory," &c.

A. B. Shelly—"As the aim is reached by the use of God's Word, we must use the Word in its purity and truth," &c.

E. K. Moore—"We do not expect enough from our scholars. We should expect from our classes the Moodys, Luthers, &c., of the future. Whe should plan for great things. Not limit God."

"The Assistant Superintendent and his duty." John L. Bauer knows not whether the office of Assistant Superintendent is really necessary. He wants some one to show the necessity of the office. He believes the duties to be those of the Superintendent, and if he performs them why have an assistant. The question concerning the necessity of an Assistant Superintendent gave rise to a lengthy discussion on the subject. The general opinion is that the Assistant Superintendent is highly necessary; that he should *assist* the Superintendent; should work hand in hand and side by side with him. His necessity should not be a question, but felt as a fact. He might have the classification of the school and the selecting of teachers. Pastor, Superintendent and Assistant Superintendent should constitute the conncil of the school. He should assist the Superintendent in his week day work; should be present at teachers' meetings, and fully prepare himself for the Sabbath.

The following referred questions were found in the box and answered:

1. What part should the Sunday-school take in the temperance cause? A. S. Shelly.

2. Should the larger schools establish mission Sunday-schools outside of the immediate neighborhood? N. B. Grubb.

3. Should persons who are not church-members be employed as teachers in the Sunday-schools? C. H. A. van der Smissen.

By motion it was decided to hold the next convention at Schwenksville Mennonite church; sessions to begin on Monday afternoon instead of Tuesday morning, and the children's meeting to be held at the close, on Tuesday afternoon.

The date of the next meeting was by motion left to the executive committee to select, with the provision that it be at least a week later than this year, and in a time of moonlight nights.

The Chairman appointed the following as an executive committee: A. S. Shelly, J. S. Moyer, J. L. Bauer.

A vote of thanks was given to the Deep Run congregation for the kind and liberal hospitality shown the members of the Convention.

The Convention then adjourned by singing Hymn 317.

A. M. FRETZ, Secretary.

A DAY OF FESTIVITY.

On Saturday, September 5th, the Schwenksville Sunday-school in connection with the Upper Milford Sunday-school held a children's festival in our church at Schwenksville. The Upper Milford Sunday-school numbering somewhere about a hundred persons came with the early train and then marched two by two to the church. After the schools had gathered they were taken into the church and at 9.45 the exercises began. Bro. Wm. Gehman was chosen leader and S. H. Longaker Secretary. After singing by the Schwenksville school, the leader offered prayer appropriate to the occasion, this was followed by singing by the Upper Milford school and an address of welcome by the writer, giving all a hearty welcome and applying Penn's words to the Indians. "No advantage shall be taken on either side but all shall be openness and love," stating the relation of the schools to each other, that, although they were almost strangers yet they were one flesh and one blood, had one Word, one Lord, one faith, one baptism, one God and Father of all. Aftersinging, and prayer by S. H. Longaker the forenoon exercises closed, and all proceeded to the woods back of the church, to eat their dinners, engage in conversation, etc., and all enjoyed themselves the best way they could. At 12.45 the afternoon exercises began with singing and prayer by Bro. A. B. Shelly, addresses were then made by the following. Bro. Moses Gottshall spoke about the preferableness of having Sunday-school festivals in the church rather than in the woods where order can scarcely be maintained. He said, that the Christians must not always have a sad or sorrowful appearance, but rejoice in the Lord. Bro. A. B. Shelly followed with an address, saying the word festival came from feast and feasts were occasioned with eating and merry making, delineating it both spiritually, and that a person feasts on that which his heart desires. The writer spoke next about the Bible being the only and true guiding star, following its teachings our course in life will be a straight one but it will be crooked if we depend on anything else. Rev. S. M. K. Huber followed with an address on the necessity of training the young and bringing them up in the fear of the Lord that they may go from the family into the school, from the school into the church, from the church into Heaven. Bro. Wm. Gehman then made an address saying it is not good to be loaded too heavy. Bro. H. B. Schantz made the collection speech. The collection amounted to $7.46 which was for mission purposes. Every address was preceeded by singing by one of the schools. The schools then sang a few pieces alternately, followed by a few remarks by Moses Gottshall and H. B. Schantz. After prayer by the undersigned and doxology and benediction by A. B. Shelly the exercises closed for the day. The Upper Milford Sunday-school accompanied by a part of our school then marched to the station where the train was ready and soon they were gone. The house was well filled in the afternoon and all enjoyed themselves supremely, even the old folks joined in the same chorus. May we have many more such gatherings. W. S. GOTTSHALL.

SUNDAY-SCHOOL FESTIVAL.

A Sunday-school Festival was held on Saturday, August 28th, in which both the W. Swamp and E. Swamp Sunday-schools participated. The exercises were opened at 10 A. M. in the W. Swamp church. Besides the singing of several hymns which had been selected for the occasion, prayer was offered by brother J. H. Oberholtzer and short addresses made by A. B. Shelly and C. H. Wedel.

After the morning exercises were over all proceeded to the grove near by, where dinner had been prepared of which all present partook, leaving baskets of crumbs after all had been fed. The day being an exceedingly hot one, all enjoyed themselves pleasantly in the refreshing shade of the huge forest trees. And, as by the time dinner was over and the time for opening the afternoon exercises had arrived, quite a number of people had assembled, so that the church would not hold all of them, temporary seats were hastily erected in the grove where the rest of the afternoon was pleasantly spent in singing, listening to short addresses and prayer. Very appropriate and interesting addresses were made by J. H. Oberholtzer, A. S. Shelly and J. B. Baer.

The selection of hymns sung were such that both schools were familiar with. These were printed on sheets and distributed among the audience so that all could join in the singing. The occasion was a pleasant and we trust profitable one for all.

MISSION DEPARTMENT.

A PLAN FOR HOME MISSION WORK.

BY J. S. M.

1. The first thing necessary is, that the mission spirit and mission life be enlivened, by means of the spirit of revivification, in our existing congregations, whereby a willingness may be awakened, especially among the younger members, to lay themselves with their all upon the altar of the Lord.

2. Arrangements should be made in the congregations whereby an opportunity is offered to members to develop their talents. To this, hours of prayer, of Bible study, and the Sunday-school are especially adapted. In these exercises opportunities are offered to persons, having capabilities and a willingness, to make addressess and by this means they can be trained in the service of the word even when there is no special need for their service in the congregation. This may be termed the educating or training of workers.

3. The Mission Board should make it their duty to ascertain where workers are needed, be it among scattered members, among forsaken congregations or among spiritually neglected people in general. Then these workers in the congregations, trained to the service, can be made serviceable by making their home in such places in order to work for their Master. Such workers would no doubt be necessitated, besides their work in the Lord's service, to care for their own maintenance. This, on account of the small field of labor, can probably in many instances easily be done. Should the field of labor however be enlarged, then those upon whom the work is bestowed would no doubt gladly support the arms of the pastor with temporal aid, which indeed, according to Holy Writ, is the duty of all. Gal. 6, 6. Such workers must from the beginning be made to understand, that when brought into service, they must be willing to go wherever their service is needed, and that their pathway is one of self-denial, offerings and work. In this way self-existing congregations may be founded.

4. Such congregations should then be assisted in church-building, and wherever necessary, from the Home Mission Fund. A standing itinerant preacher could, according to this plan, render good services in searching and preparing the scattered ones and in opening doors for permanent workers, and where necessary assist these in their work. This is the way in which the Apostles labored.

5. I believe if such a plan were adopted and made known in the congregations that willing workers would be found. Bishop Taylor's plan to found self-supporting missions in Africa met with such favor that a large number of workers have already offered themselves. It appears to me to be a great deal easier to establish self-supporting congregations in Home Mission work. A prevalent idea among us Mennonites appears to be that work in in the Lord's vineyard can only be carried on with money and well educated men. Neither of these is to be discarded; we need both. But as we are wanting in both, the work is neglected.

Undoubtedly our church is in general not rich enough to carry on Home Mission work according to the manner and custom of many other churches; but she could, I think, in some manner, in accordance with the above plan, work with success. The plan appears to me to be truly biblical, indeed more so than if we wish to work too much with money and education. The laborers must however be unquestionable witnesses for the truth; to this it is above all necessary that they have experienced the power of regeneration upon their own hearts, and stand in close intercourse with Jesus.

The possession of a good supply of knowledge, if subjected to a life of faith, and made serviceable in the work for God's kingdom, is indeed to be desired and profitable in the work for the Lord. The success of our labors is however not measured according to the degree of our knowledge but according to the measure of the power of the Spirit of God as it shows itself in and through us.

Is this subject not important enough to be discussed at our next conference? It appears to me that a way must show itself by which our church could use its strength better than it has done heretofore.

REMARKS.—We fully concur in the above plan by the Bro., and feel only that work on this plan has too long been neglected among us. We hold that every congregation should be a *reserve of missionaries*, and every service a training service for such work. Besides the regular preaching services by the minister from the pulpit, how encouraging it is for him to see that old and young take an active part in prayer, Bible study, and Sunday-school services. The subject is indeed important enough to require consideration at our approaching conferences, and we hope that it will not be passed by unheeded. Come brethren, let us rise in the power and strength of the Lord, and with Him in our ship, let us upon His command "*launch out into the deep.*"

THE SABBATH SCHOOL.

"LEARN OF ME."

The office of teacher is a very important one. We sometimes hear the remark made that the well-being of our country depends on her teachers. The boys and girls at school to-day will be the men and women of the future. The affairs of the nation will devolve upon them. As in worldly concerns so in concerns of religion. The future of the Church depends on the character and devotedness of the present teachers.

The Sunday-school teacher holds a very responsible position to the future of Christianity. His words, his character, and his devotedness are all means with which he imparts instruction and teaches lasting lessons, impressing the young minds for future Christianity.

We all need a Divine Teacher. We are ignorant of our best interests, and blind to the things pertaining to our spiritual welfare. This ignorance and spiritual blindness has been caused by sin. Hence the necessity of a Divine Teacher and one who could at the same time remove the load of sin and give rest to troubled sonls. As Christianity is founded on the teaching and work of this great Teacher, its perpetuity depends on his teachings. How necessary then that the Sunday-school heed the tender invitation of the Divine Teacher: LEARN OF ME.

We hold that a person without heed to this invitation is out of his place as a Sunday-school teacher. The true teacher learns of Christ. 1st. *liy studying his word.* He has his delight in the Law of the Lord. Reads, meditates, and prays over it. He applies the truth upon himself, and measures his acts by its precepts. Then and only then can he use them that they will apply to others. 2nd. *By seeking his advice.* The confiding learner asks advice of his teacher; how necessary that a Sunday-school teacher should in prayer seek the advice and guidance of his Teacher. 3rd. *By following His pattern.* Dear Sunday-school teacher, what a pattern you have in Him,—humble, loving, plain in language, devotion to his work, obedient unto death! These as prominent qualities in the life of your exemplar, should show themselves prominently in your profession as a teacher. F.

CAN IT BE DONE.

What! Can the teaching power of the Sabbath-school be improved or increased? and if so, how? These are questions affecting not only the present, but the far-reaching future; and it becomes us to give them the most serious consideration. The Public School system is making rapid progress with the lapse of every year; old methods are laid aside, and the normal, philosophical plan of teaching the young is more extensively employed. What may we of the Sabbath-schools learn from facts like these?

First: To covet earnestly the best gifts, the most highly trained experts in normal and teaching methods, and the aid of the latest maps and helps of every kind, in the prosecution of our important work. We must have less drifting, and more steering in the perilous stream bearing us and our scholars rapidly from time to eternity. We need a higher aim and a higher standard; we must study harder, and work more persistently and practically than ever before, so that every scholar, in every class, at every session, may be reached and nnproved.

Secondly: Believe honestly and thoroughly that the educational influence and instructional power of the Sabbath-school are capable of indefinite extension, not merely in the twentieth century, but now, in my class, in our school, and wherever the Bible-student and teacher may be found. Have faith in ideas, in study, and in earnest, enthusiastic work.

Thirdly: Aim to have the best work done by the best person, at the best time, and in the best manner possible. The King's business is worthy of our highest devotion, our closest application and holiest consecration. The time is short; we must soon go hence, and our part in the work of the world be done.

Fourthly: Determine that more and better wotk shall be done, and that we will do it. "As he thinketh, . . so is he." Think great thoughts, walk close with God, realize constantly that upon our success or failure, eternal destinies depend. Save souls, warn sinners, young sinners, to flee from the wrath to come; and carefully train converts in the nurture and admonition of the Lord.

Fifthly: Associate with others, like minded. In union is strength. Remember always that our cherished institution is a school, and that it has certain definite aims before it. Contribute everything in your power to its development, improvement and fruitfulness. If all should do this, in humble reliance upon the Holy Spirit, a new power and purpose must soon be apparent throughout our ranks; and, while the Sabbath-school would be vastly improved as an educational force, its surpassing spiritual potency would be felt and acknowledged to the ends of the earth. Can it be done? TRY!

The teacher who does not become interested in the "worst specimens" in her class, needs to cultivate a true humanity. It is a sign, not of refinement, but of the lack of it, if one feels no drawing of soul toward the bad, in order to do them good.

Love not thy life in time lest thou lose it in Eternity.

INTERNATIONAL S. SCHOOL LESSONS.
1886, Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 2. October 10th.

JESUS BEFORE PILATE:— John 18, 28—40.

GOLDEN TEXT:—Verse 38.

At the close of our last lesson we found Jesus led by sinners before his bitter enemies. We left the scene in the mansion of Annas, father-in-law to Caiaphas the high priest. And as Caiaphas was the only representative of Judaism recognized by the Romans, and therefore the only one who could hold official relations with Pilate, the governor, Annas sent his prisoner bound to him. At the house of Caiaphas a commission appears to have been awaiting the arrival of their prey, and a formal and unjust hearing was held. It was at this hearing that Peter fell into that sin of which Jesus had given him warning but a few hours previous. See lesson for Aug. 22nd.

I. *Pilate's Counsel to the Jews.* v. 28—32. Upon Pilate's question to the Jews as to the accusation against the prisoner, he received an answer which showed clearly that the Jews had already passed sentence upon Jesus, if not publicly at least privately among the members of the Sanhedrim, and so they do not wish Pilate to be a Judge, but an executor of the sentence. "If he were not a malefactor—a great offender, they answered, we would not have delivered him up unto thee." Pilate was not a stranger in Palestine; and had doubtless had Jesus already under his notice through reports of his spies and officers. He had learned that he had made no appeals to force; that his discourses had nothing whatever political in them, and that his zeal was merely directed against the corruption of the Jewish priest-hood and public teachers, whom the Romans themselves despised for the same cause; hence he would not involve his court which represented the majesty of the Emperor, in any further details of a question about one who seemed a religious reformer, and not a traitor to the established government. He therefore advised them to take him and judge him according to their law. But this was not what the Jews had resolved upon. And looking at it from the side of Christ, it was not in accordance with His prophecy and Divine counsels. He was to die not as a martyr to Jewish fury,—and their only law would be to stone him to death for blasphemy, Lev. 24, 16, but his death must be a sin offering on the cross. In order that Pilate might have a better ground to confirm the death sentence, the investigation must proceed further. Our lesson very briefly details this investigation. We find a more detailed account in Luke 23.

II. *Pilates examination of Jesus,* v. 33—38. "Art thou the king of the Jews?" One of the chief, yet false, accusations that the Jews brought against Jesus, was that he claimed to be *King of the Jews*; this as a charge of sedition, they thought would weigh with the Roman authorities against him. Pilate's question was met with a counter question, *Sayest thou this thing of thyself, etc.* That is,—is it because thou hast any such suspicion of me, or is it because mine enemies thus accuse me? *My kingdom is not of this world, etc.* Jesus tells Pilate that in his sense of the word He was no king, but in another sense he was a king. His kingdom was not earthly and political, and as proof of this, His attendants did not make any resistance against his being arrested and delivered into the hands of his judge. But He was a King; He was born to be a King, and the very circumstances into which He was now brought were aids in establishing that kingdom for Jews and Gentiles. Jesus was the King of Truth, subduing men to the truth, and hearers of truth will listen to and obey this King. *What is Truth?* Among the sages of that time there were many opinions concerning truth; and some had utterly denied the existance of such a thing as truth. Pilate therefore may have asked the question in a mocking way; and his not staying to get an answer, indicated that he either despaired of getting a satisfactory one, or that he was indifferent about it. This is the case with thousands: They appear desirous of knowing the truth, and have not patience to wait in a proper way to receive an answer to their question. The result of the examination as announced to the Jews was an entire acquittal of the prisoner—"I find in him no fault at all."

III. *The Final Decision,* v. 39—40. Notwithstanding the innocence of his prisoner, Pilate accepts his guilt, thinking he might yet have an opportunity to release him, as they had a custom to have a prisoner released at this feast. He fancied that there could be no question who should receive the pardon. One who claimed to be their national King, and had already attained so much notice would, he assumed, be gladly accepted. He therefore called out to the people whether they would like "Jesus, their King," to be the prisoner released to them that year. But Caiaphas and his party fearing the proposal of Pilate, with quick presence of mind, determined to turn attention from it, by raising a counter proposal flattering to local passion. "Not this man" they cried, "but Barabbas.

Lesson 3. October 17th.

JESUS DELIVERED TO BE CRUCIFIED.—John 19, 1—16.

GOLDEN TEXT.—Verse 19.

I. *Pilate's Punishment upon Jesus,* v. 1—5. Pilate, hearing that his proposals to release Jesus on the feast, was rejected by the Jews, hoped that if he would inflict upon Jesus the customary Roman punishment for those accused by the Jews yet found innocent by the Roman court, it might satisfy the Jews and he would then dismiss him. He therefore ordered that Jesus be scourged—whipped. The soldiers not satisfied with the cruel scourging they had afflicted, in mockery platted a crown of thorns and put it on his head, and they put on him a purple robe, and a reed, instead of a sceptre in

his hand. Then bowing their knees in the pretence of honoring him as a king, said, "Hail, King of the Jews." From Matthew's and Mark's accounts it might appear as though this scourging and mocking was performed after the final sentence. Taking John's account, who seems to be more accurate in time than the other writers, I am inclined to believe, as noted above, that it was performed before Pilate would yield to the punishment of the cross, thinking this sufficient punishment. We might however harmonize the two accounts by accepting that another scourging was inflicted after the final sentence of the cross was passed, which I however do not think probable. After the cruel scourging and the merciless mockery, Pilate again brings Jesus before the people, to show to them that he had inflicted the needed punishment, and with: *Behold the man*, draws their attention to the fact that he considers him innocent of the charge of sedition which they had preferred against him, and that they need fear no evil nor danger from one so meek and helpless. But no! nothing but the cross could appease the clamors of malice. The Jews seeing that the charge of sedition had failed, fell back upon blasphemy, v. 7.

II. *Pilate's Trouble*, v. 8—13. In the first charge,—that of disturber of the peace of the nation, Pilate had the judgment in his own hands. What caused trouble and brought on fear, was how to shield the innocent and yet keep the good-will of the Jews. This fear was heightened by a message sent him by his wife, see Matt. 27, 19. When the charge of blasphemy was brought he was brought still more into perplexity, *He was the more afraid*, for he saw that if he did not comply with the demand of the Jews, the Sanhedrim might be offended and bring a complaint against him to Cæsar; the populace might be irritated and revolt or proceed to acts of violence. Pilate in this dilemma was surely to be pitied, he saw what was right and wished to do it, but he had not sufficient firmness of mind. Here was a type of a natural man in his relation to Christ. He may know what is best for the eternal welfare of his soul, but he also desires the honor of the world. He is hanging on both sides, and the longer he remains in that condition the more he is brought into perplexity. But Pilate had to decide one way or the other; so must every man; for or against Christ. He again questions him, but finds nothing worthy of death in him, and decides if possible to release him. How many, under the teaching or preaching of the Word, or in religious conversation, have been under conviction, and felt for the time being, to give their hearts to Jesus; but again coming into contact with the old Jew—man, who has not been fully conquered within them, they are told that if they decide for Christ they can not be friends of the world. So they, like Pilate, bring Christ into judgment. And if they can not harmonize the pleasures of the world and the lust of the flesh with the kingdom of Christ, they deliver Him up to be crucified anew. Pilate was afraid to be accused by the Jews before Cæsar, whom he knew to be one of the most jealous and distrustful princes of the world, so he dicided against Jesus and delivered him up to be crucified.

Lesson 4. October 21th.

JESUS CRUCIFIED.—John 19, 17—30.

GOLDEN TEXT.—Verse 30.

Our lesson divides itself into a number of scenes, and probably a good way to make it impressive on the minds of children is to take them in imagination by the hands and show them these different scenes as they transpired.

Scene I. *The Way to Golgatha.* Notice the crowd of people composed of Jews and Gentiles; priests, common people, soldiers, the Roman Governor, a number of prisoners, and far in the rear a small company of women, apparently in deep distress, leaving Jerusalem on the morning of the great Jewish feast-day, the Passover, slowly wending their way toward Mount Calvary. They are leading out the "Lamb of God" to be slain. The enemies of Jesus have gained their end. He is led forth to be crucified, bearing his cross, until he faints under the heavy load, when Simon of Cyrene helps him bear it. How is he led? We say, as the victim of wickedness he is led by the hands of men. As the sin-offering of the world he is led by the hand of the Father. What a humility, to deny his majesty and power and bear the shameful cross. But this humility was made that you and I might walk the road to the *Holy City* in *majesty* and *power*.

Scene II. *The Crucifixion.* They have now arrived at the awful place; the prisoners are fastened to the crosses and with scoffings and mockings they are brought into a perpendicular position. But who are those on the sides of Jesus? Two robbers, companions of Barabbas; he himself was set free and Christ substituted in his stead, that the saying might be fulfilled; "He was reckoned with the transgressors." But oh, the most cruel part of the scene we are yet to witness! See those soldiers fastening the hands that had so tenderly been laid with blessing on the heads of little children; and the feet that had so often trod the way of love and mercy, with huge nails to the beams of the cross.

Scene III. *The Superscription.* Now look at the accusation that Pilate has written and set over the head of Jesus. "Jesus of Nazareth the King of the Jews" Pilate had examined him, and as no fault could be found in him, he could affix none to the cross. And humanly speaking, probably for more of a reproach to the Jews, than for the purpose of publishing his crime, was this title placed on the cross. But looking at it from a spiritual standpoint, we must here again acknowledge the hand of God guiding the pen of Pilate. Though objectionable to the Jews, the tablet tells the truth. He was their long expected but now rejected King. He is our King too. How are we treating Him?

Scene IV. *The Dividing of the Garments.* But now look what are the soldiers going to do with the garments of Jesus? The garments possessing such a healing virtue that a touch thereof could stanch an issue of blood incurable by physicians! These, according to custom, belong to them as fee for their work. So we see the four soldiers dividing the garments, each taking a piece and as they would not divide the coat, they are casting lots to see whose it is to be. This, the only visible heritance lelt by Christ, is divided among the Roman soldiers. But he has left us a spiritual inheritance, in which we all can be heirs, consisting of righteousness, peace, and eternal glory.

Scene V. *The Friends at the Cross.* The women we saw following Jesus from Jerusalem, now, as the crucifixion is ended, draw nearer to the cross to show their sympathy, and bid farewell to their suffering and dying friend. Among these women we find the mother of Jesus; also the loved disciple, John, is in the company. The sight of his mother in tears; true even in death, in spite of danger, or of her broken heart, the recognition of true faith in Him, shining out in the last hour as a child born from her by miracle to be a Savior,—the holy Son of God,—and the thought that his earthly relations to her were closed forever, fills his heart with tender emotions. Turning his face to her he speaks from that terrible cross with words of natural affection, "Woman behold thy Son:"—Consider me no longer as any relation of thine; but take that disciple, whom my power shall preserve from evil, for thy son; and while he considers thee as his mother account him for thy child. And now looking at John he says, "Behold thy mother." To thee I trust my mother.

Scene VI. *The Death of Jesus.* Darkness has hung over the world for the space of three hours. The Son of God has uncomplainingly endured all the torments of physical suffering. But now as the sins of the world are pressing upon him, he cries to God, Mark 15, 34, upon which soon follows the cry, "I thirst." The soldiers stilled this thirst by giving him of there wine. And now as the darkness is clearing away, the shout of eternal victory, *It is finished*, is heard from the dying lips of Jesus. The work is done, justice is satisfied. The Lamb is slain. The way to the Holy of Holies is made manifest through my blood.

Lesson 5. October 31th.

JESUS RISEN.—John 20, 1—18.

GOLDEN TEXT.—Luke 24: 34.

After the death of Jesus he was hurriedly laid in a sepulchre near by. The door was sealed and guarded by soldiers.

I. *The Sepulchre Visited.* After the Jewish Sabbath had passed, early in the morning of the following day, our Sunday, women visit the sepulchre for the purpose of anointing the body of Jesus. John menti ns only one; from the other evangelists we however see there were three. Mary Magdelena seems to have been the most prominent among them, and the one most affected in not finding the body of Jesus, bringing the tidings to the disciples. For this reason John probably mentions her only. It appears that when Mary Magdelena saw the open, empty sepulchre she left her companions without waiting for the commission of the angel, Matt. 28, 5, but hastens quickly and brings Peter and John word that the Lord had been removed from the sepulchre. Upon this saying of Mary, the two disciples with haste, followed by her, went to the sepulchre. The disciple made an examination of the grave, finding the linen clothes, in which the body was wrapped, and the napkin, which was about his head, lying in a separate place, while the body was not there. The providence of God ordered these little matters so, that they became the fullest proof that the body was not stolen away. If the body had been stolen, those who took it would not have stopped to strip the clothes from it; and to wrap them up and lay them by in separate places. John, when he had examined the sepulchre, *believed* v. 8. Believed that He was indeed risen. This faith he had from the evidences of sense, as they had not yet understood the Scripture relating to Christ's resurrection.

III. *Mary at the Sepulchre.* Mary was loath to leave the grave. The two disciples returned to Jerusalem, the other women probably searched through the garden with hopes of finding some clue of the missing body, while

> "She for a while lingering stood,
> Filled with sorrow and surprise;
> Trembling while a crystal flood
> Issued from her weeping eyes."

Had she known the full significance of the empty grave, she would have rejoiced. But so it is; we are often distressed and weep at that which springs from and is the manifestation of infinite love, and which will best promote the glory of God and the everlasting good of man. Gazing into the sepulchre, the empty space where Jesus had lain is occupied by two angels. "Woman," said one, in a human voice, that disarmed fear, "Why weepest thou?" "Because," replied Mary, "they have taken away my Lord, and I know not where they have laid him." As she said this, she turned and drew back into the open garden.

IV. *Mary Finding Jesus.* She was now confronted by a man, who accosted her with the same question as the angel. But her heart being filled with sorrow, she did not lift her eyes to see who was speaking; she was seeking a dead Christ, could therefore not recognize the living. It required but one word;—the mention of her own name, from those holy lips.

> "And her sorrows quickly fled,
> When she heard his welcome voice."

Her sorrow having been turned into joy in finding her Master, she was made the first human herald of the Resurrection;—an Apostle to the Apostles. Her message was however not so much one of resurrection as one of ascension. The words seem to mean that the disciples should not view Him any more as man, but as an inhabitant of Heaven, and should have their thoughts directed there.

Lesson 6. November 7th.

THOMAS CONVINCED:—John 20, 19—31

Notes will appear in next issue.

It does not need many rules; it is not difficult to begin; it is not necessary to be a great genius in order to study a lesson. One must simply read, pray and think.

CONFERENCE, AND MISSION FESTIVAL.

Our Eastern Conference will hold its semi-annual sessions in the East Swamp church, on Tuesday and Wednesday, October 5th and 6th. Conference services will be held on Tuesday at 10 A. M. On the day previous a missionary festival will be held at the same place, beginning at 10 o'clock in the morning, to be continued during the day. A number of speakers will be present to address the meeting on the subject of Missions.

Sin is the match which ignites the sinner with the punishment that will consume him.

Steadfastness is a noble quality, but, unguarded by knowledge or humility, it becomes rashness.

MENNONITE MISSION FUND.

Ellen Plank, Orrville, O. 50 Cts.

MARRIAGES.

LITTLE—BOORSE.—In Philadelphia, Pa., on August 14th, 1886, by N. B. Grubb, William H. Little to Miss Mary Boorse, formerly of Kulpsville, Pa., both of Philadelphia.

LANDIS—KNECHEL.—On August 21st by A. B. Shelly, Mr. John H. Landis and Miss Caroline Knechel.

DEATHS.

MOYER.—On August 20th, near Coopersburg, Lehigh Co., Pa., widow Catharine Moyer, relict of Samuel Moyer, aged 90 years, 9 months, and 13 days. Interment at Saucon Mennonite church, J. Y. Schultz and A. B. Shelly officiating.

TAYLOR.—On August 23rd, near Shelly, Bucks Co., Pa., Joseph Warren, child of Wm. S. and Mary Taylor, aged 10 months. Interment at W. Swamp church L. B. Taylor spoke at the house, and A. B. Shelly in the church.

STAUFFER.—On August 28th, in Upper Saucon, Lehigh Co., Pa., Milton F. R. Stauffer, aged 33 years, 4 months, and 13 days. Interment at Saucon church, R. C. Weaver and A. B. Shelly officiating. The deceased assisted in shifting cars on the railroad when by some means his foot stuck fast and he not being able to get out of the way was caught by the cars and his body severely hurt, from the effects of which he died after six hours. He leaves a sickly wife and one child to mourn his sad and sudden departure.

GEORGE.—On August 30th, 1886, near Milford Square, Bucks Co., Pa., Addie, daughter of Daniel and Mary George, aged 1 year, 8 months, and 26 days. Interment at W. Swamp, A. B. Shelly officiating.

SCHWENK.—On Sept. 3rd, in Upper Hanover, Montg. Co., Pa., Elizabeth, wife of George Schwenk, aged 62 years, 11 months, and 2 days. Interred at Hereford Mennonite church. Funeral sermon preached by A. B. Shelly.

ZIEGLER.—At Hatfield, Pa., Aug. 11th, 1886, suddenly of appopiexy, Isaac K. Ziegler, aged 63 years, 2 months and 20 days. Funeral services by N. B. Grubb, assisted by Henry G. Johnson and C. Allebach. Interment at the old Skippack burying ground, where only upon one other occasion, it is said, such a large concourse of people were assembled.

BECHTEL.—On August 12th, 1886, after a sickness of over three weeks of typhoid fever, Elam S. Bechtel, son of William and Hannah (Schultz) Bechtel. He was born the 22nd of August, 1845, married on the 5th of November, 1870, to Rebecca Clemmer, who with four daughters and one son mourn his loss, while one daughter has preceded him in death. He reached the age of 40 years, 11 months and 20 days. At the house C. H. A. v. d. Smissen spoke on Hebrews 13, 14. At the meeting-house the same preached on Matt. 7, 13—14, assisted by J. Meschter. J. East, and A. Gottschall. The deceased enjoyed, as man and earnest christian, the highest respect and love of all that knew him.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., NOVEMBER, 1886. NO. 2.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

WHERE ARE WICKED FOLKS BURIED?

"Tell me, gray-headed sexton," I said,
"Where in this field are the wicked folks laid?
I have wandered the quiet old grave-yard through
And studied the epitaphs, old and new;
But on monument, obelisk, pillar or stone
I read of no evil that men have done.

The old sexton stood by a grave newly made,
With his chin on his hand, his hand on a spade,
I know by the gleam of his eloquent eye
That his heart was instructing his lips to reply.

"Who is to Judge when the soul takes its flight?
Who is to Judge 'twixt the wrong and the right?
Which of us mortals shall dare to say
That our neighbor was wicked who died to-day?

"In our journey through life, the further we
The better we learn that humanity's need [speed,
Is charity's spirit, that prompts us to find
Rather virtue than vice in the lives of our kind.

"Therefore, good deeds we record on these [stones:
The evil men do, let it die with their bones.
I have labored as sexton this many a year,
But I never have buried a bad man here."

—*Selected.*

For the Mennonite.

YOUNG PEOPLE.

BY JOSEPH S. TAYLOR.

In a well-written article undersigned by "S," and entitled "The Duty of the Church toward the Young," a writer in your last issue discusses a very important subject. As the article appears on the editorial page we understand it to have been written by Bro. A. B. Shelly. I therefore count it of special significance, because he knows whereof he speaks. We will offer some observations on his article and the subject, which for the sake of clearness, we put in numbered paragraphs.

I. "These are some thoughts as they have been presenting themselves to our mind for some time. We are aware of the fact that some of them may find contradiction. We are never afraid of contradiction. We do not profess to be infallible, and are at all times open to conviction if we are shown to be in the wrong. We trust however, that *some* of the points above mentioned are plain to every one, and hope they may not be presented amiss. And if the others, which may not seem so plain to some, could be further discussed in the columns of th MENNONITE we should gladly welcome such a discussion. S."

These are the concluding words of Bro. "S." He seems to be afraid of having said something too radical for some readers. For the sake of the Mennonite church and the cause of Christianity we hope no such reader exists. So full of common sense are these suggestions that we should call them truisms rather than radical opinions. We do not see a single point that any sane man ought to dispute. We wish to endorse every word that has been said, and surely no reader will undertake to say that a single point has been "presented amiss." What Bro. "S" claims in effect is that (a) young people ought to join the church; (b) that parents and ministers ought to encourage them to join; and (c) that having joined, they ought to be employed. Surely, nothing radical in that.

II. The writer states that the congregations of the Mennonite churches are being depleted by the death of the elder members and the failure of the children to join the church of their parents. "That this is the case is sadly proveu by once large and prosperous congregations now dwindled down to small, insignificant flocks." We have made to the editors privately, and we now make in public, a statement which may sound a little radical—this, namely: *If the Mennonite church of America is to exist as a distinct organization it must do so through the agency, under God, of this or a similar English paper.* The paper now is: Can it live? If so, there is hope for Mennonites.

It seems to me, one of its very first duties is to collect information on this very subject. Statistics should be called for from every congregation showing the numerical strength of the church at present and of some past date, say ten or twenty years ago; showing also the average number of deaths that occur in each church and the number of admissions into the church; showing also, if it *is* a fact that the young do not join the church of their fathers, where such go, and why they go. Having gathered this information, it should lay it before the church; every member of which should go on his knees and pray God for grace to do something for his church, or some other church that has life.

III. Bro. "S" thinks parents ought to admonish their children and urge them to join the church; he thinks also that this is "sadly neglected"—and so do we. One

of the strong points of Methodism is that it brings the children in—no matter how young. It makes much of the children, makes them feel that Christ loves them and wants them. The Mennonite church, on the other hand, has always, it seems to us, been too much afraid of getting young children. There is no valid reason that we can see why a child of ten is not as acceptable a church-member as a young man of twenty. There are some remarkable statistics on record—which I have not now on hand—showing that the majority of clergymen joined the church at a very early age, and that the older people get, the less probability there is that they will ever join church, if they have not done so. I invite the attention of the MENNONITE to this subject, and of the church. Some one answered the question not long ago in these columns, "Should the Catechism be taught in the Sunday-school?" If it must be taught, that is precisely the place where it ought to be done. At present a child must *graduate* from the Sunday-school class into the catechism class, and this is scarcely ever done before the pupil is, say, from fourteen to eighteen years old. We know a city pastor who goes before his Sunday-school every month and appeals for candidates for church membership. He wants, he says, every child in the school also in the church. There is no earthly use of the Sunday-school except as a feeder of the church. If the school does not convert the young to Christ, the whole thing is a farce and a waste of time. And if a child or a man is thoroughly converted to Christ, ordinarily they want to be in the church—the home of Christians.

IV. Bro. "S" also says: "The church must be made attractive and pleasant for them. .... Special fields of labor for the young should be established."

This, we fear, is the fatal weakness of the Mennonite church. Aside from the mere sense of obligation to God—which we know is not very strong in this poor weak flesh—what is there in the Mennonite church to attract the young? It is all very well to say that the church is a place of worship and nothing else—disparaging thereby all social and festive gatherings, everything that brings the young people together for what is not *formal* worship of God. For one, I believe there is as much religion in a smile as in a tear; as much *real* worship in a gathering of young people for Christian sociability, as in a solemn, silent, sleeping congregation of inattentive hearers. The Sociable, the Missionary meetings, the Dorcas society, the young people's prayer-meeting or Bible class—conducted by themselves—and similar gatherings by devout young people who love the Lord Jesus and each other's society,—these are the things that attract, that inspire a love of Christian endeavor, that make working, loving, enthusiastic church members *and growing church.*

ts. We do not insist on the sociable, neither do we object to it. But Bro. "S" is quite right in thinking that *something* of the kind is indispensable.

V. One other point, not mentioned by Bro. "S," but an element of "powerful weakness" in the Mennonite church, is the matter of language. It is a fact that the children of the Pennsylvania Germans of the rural districts know neither English nor German, and that is why much of the preaching, which is done in one or the other of these languages, goes without visible effect. It is a misfortune to know only a language that has no literature; a language that has only a few hundred words; a language in which it is impossible to carry on an intelligent conversation on art, science, politics, or religion. Such is "Penn. Dutch." The children learn English in school—and speak the German dialect on the play-ground and at home. The consequence is that they can not appreciate English preaching. Very few, I am inclined to think, learn longer to read German. Here in New York, the children of the public schools study German. In the schools of German speaking communities it is not taught! The result is that so-called German children do not understand German preaching. What are the remedies? I suggest a few.

1. An English church paper.

2. Children must be taught thoroughly to understand either English or real German; or the preaching must be done in the vernacular dialect.

3. English is the language of America—of the Anglo-Saxon race. However much we may prefer German, we can not prevent the inevitable,—that English is the language of this country. It behooves every man, woman, and child to know the language of his country.

4. With this end in view, children should be taught English from the cradle, to get the idioms thoroughly ground into their being. Then they will be able to comprehend English preaching when they hear it, and they should hear it often.

For the Mennonite.

AT LEAST A TENTH.

I. PRINCIPLES.—

1. God first: Matt. 6, 33; Luke 14, 26; 1 Cor. 10, 31.

2. God gives all: Deut. 8, 11, 13, 17, 18; 1 Chron. 29, 14.

II. BIBLE RULE.—

1. In the infant age of the race: Gen. 14, 20; Gen. 28, 22.

2. In the Mosaic Economy: Lev. 27, 30.

3. In the Gospel Dispensation:

(a)—While no specific rules are laid down for us, Christ puts his stamp on the tithe for the Jew (Matt. 23, 23), and systematic giving should not be neglected (1 Cor. 16, 1,2). A father allows the boy larger freedom than the babe because he expects from him not less service, but far more. With the tenth of the patriarchs, with that which amounted to at least a fifth to the Jew, we in this era of Christian liberty, with our larger intelligence, richer resources, higher privileges and the world's salvation committed to us, should try to keep pace. The lowest proportion of our income for which the Bible gives us any show of justification is one tenth. If it is lawful for a Christian to give less than one tenth then it is lawful for a Christian to be more selfish than a Jew and Christianity has lowered the standard of the virtue of liberality.

(b)—Giving is an essential part of the Christian religion. God gave, John 3, 16; Jesus gave, 1 Tim. 2, 6; and the command to the disciples is, "Freely have you received, freely give," Matt. 10, 8.

(c)—Liberality is sanctioned in Zacheus, Luke 19, 8; in the widow, Luke 21, 1—4; in the church, 2 Cor. 8, 2; in the Master, 2 Cor. 8, 9.

(d)—The want of Liberality brings a curse, Prov. 28, 27; Prov. 11, 24; reproof, Hag. 1: 5, 6, 9, 10; Mal. 3: 8, 9; and is a proof of not loving God, 1 John 3, 17.

(e)—Liberality brings blessings, Luke 6, 38; Acts 20, 35; Prov. 11, 25; Isa. 58: 10, 11; Mal. 3, 10—12.

(f)—The Spirit of our giving should be willing, 1 Chron. 29, 17; 2 Cor. 8, 12; cheerful, 2 Cor. 9, 7; abundant, 2 Cor. 8, 7; and loving, 1 Cor. 13, 3.

Let us be joyful workers together with God—*larger* partners in the expenses and work of his kingdom.

That I gave, that I have;
What I spent, that I had.
Thus I end all my cost:
What I left, that I lost.

Macungie, Pa. E. K. MOHR.

AWAKE!

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" Awake before the archangel trumpet call on thee to awake. Shake off your spiritual slumber before you be called on to shake off your mortal coil. Lift up your eyes, even now, to the Saviour lifted up for you, that you may not have to lift them up at last where there is no Saviour to look to. Say not, "If I am asleep, I am not responsible." You are not in this sense asleep. You are responsible; for you are an agent rational, intelligent, moral, voluntary, unfettered, and free. You are responsible, for God loves you; Jesus has died for you; the Holy Spirit is now striving with you; a full and free salvation lies at your very hand, and a tide of saving influence has all along been setting in upon you, and seeking ingress into your mind and your heart. You are responsible for, if you believe man, you can believe God; you can give that attention to the Bible which you lavish on the things of time; you can think upon your soul's salvation with the same faculties that you exert on your business or pleasures; and if you are reluctant to do so, this is not your misfortune, remember, but your damning crime. Awake, then, thou sleeper; live, ye dead! Hear the life-giving voice of the Son of God—hear, and your soul shall live. Flee in time from the wrath to come. "O earth, earth, earth, hear the word of the Lord.—*Dr. Guthrie.*

GOLDEN THOUGHTS.

"There is a way for man to rise
To that sublime abode;
An Offering and a Sacrifice,
A Holy Spirit's energies,
An Advocate with God.
The sons of ignorance and night
Can dwell with the Eternal Light
Through the Eternal Love."

Children, if you do not wish to burn your hands, keep them out of your neighbor's fire. If you find fault with others, you may rest assured that others will find fault with you, and this is the fire that burns. Be sure never to kindle it, and you will never find wisdom perching over your roof as well as peace.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

Every day we may see some new thing in Christ; his love has neither brim nor bottom. O, that I had help to praise him. —*Samuel Rutherford.*

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small and the small great.—*Charles Reade.*

Hasty conclusions are the mark of a fool; a wise man doubteth; a fool rageth and is confident; the novice saith, "I am sure that it is so;" the better learned answers, "Peradventure it may be so; but I pray thee, inqure." It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—*Jeremy Taylor.*

The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them, and that good things are impossible, and you need not live for them. And, if you believe these things, you will find some day, to your cost, that they are untrue. Therefore, I pray with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*John Ruskin.*

FAMILY CIRCLE.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."

HOW TO READ THE BIBLE.

The following plan is given, which, if pursued, will enable one to read the Bible through in a year:

The Old Testament contains 779 chapters.	
New Testament and Psalms 410	"
Total	1,189
On a week day read 2 chapters of the Old Testament and 1 chapter of the New Testament or Psalms....	939
On the Sabbath read 3 chapters of the Old Testament and 2 chapters of the New Testament or Psalms....	260
Total	1,199

Thus you see by the above plan you will read ten chapters more than the Bible contains. This is a good season of the year to begin. The evenings are long, and there is no better way to spend them than by reading; and having once commenced the Word of God will become so interesting that you will continue through life.

GO AND PRAY.

SELECTED BY ELLEN PLANK.

Reader, if you desire salvation, and want to know what to do, I advise you to go this very day to the Lord Jesus Christ, in the first private place you can find, and entreat him in prayer to save your soul. *Go and pray.*

Tell Him that you have heard that he receives sinners, and has said, "Him that cometh unto me I will in no wise cast out." Tell him that you are a poor vile sinner, and that you come to him on the faith of his own invitation. Tell Him you put yourself wholly and entirely in his hands, that you feel vile and helpless and hopeless in yourself, and that unless he saves you, you have no hope to be saved at all. Beseech Him to deliver you from the guilt, the power, and the consequences of sin. Beseech Him to pardon you and wash you in His own blood. Beseech Him to give you a new heart, and implant the Holy Spirit in your soul. Beseech Him to give you grace and faith and will and power to be His disciple and servant from this day for ever. Oh, reader, go this very day, and tell these things to the Lord Jesus Christ, if you really are in earnest about your soul. *Go and pray.*

Tell Him in your own way, and your own words. If a doctor came to see you when sick, you could tell him where you felt pain. If your soul feels its disease indeed, you can surely find something to tell Christ. But *go and pray.*

Fear not because your prayer is stammering, your words feeble, and your language poor. Jesus can understand you. Just as a mother understands the first babblings of her infant, so does the blessed Saviour understand sinners. He can read a sigh, and see a meaning in a groan. But *go and pray.*

Despair not because you do not get an answer immediately. While you are speaking, Jesus is listening. If he delays an answer it is only for wise reasons, and to try if you are in earnest. Pray on, and the answer will surely come. Though it tarry, wait for it. It will surely come at last. But *go and pray.*

A PACK OF CHILDREN.—I hate to hear people say, "They have received a pack of children into the church." "A pack of children!" Yes, and if Jesus carries them in his bosom, surely you are not imitating Christ, nor exhibiting much of his spirit, when you look down upon them or despise them. To me one soul is as good as another. I am so grateful to God when I hear of repentance in the young as in the aged; for souls, after all, are not affected in value by rank or age. They are all priceless, and not to be weighed in the scale with worlds.—*C. H. Spurgeon.*

A farmer who should delay preparing his land and sowing his seed until July, and then expect a fine crop of grain in August, would act as consistantly as the man who puts off his preprration for eternity until the close of life, and after death looks for the reward of heaven.

"Eternal vigilance is the price of safety," were the magnetic words of Patrick Henry that ushered in the successful war of the Revolution. A like watchfulness is necessary to the success of the Christian.

A gentleman being shown through the magnificent grounds of a nobleman said to the owner, "Well, my lord, all this and heaven would be noble; but this and hell would be terrible."

Young men of black character generally herd together, and imitate one another against their parents.

Every man's life lies within the present; for the past is spent with, and the future is uncertain.

The soul's play-day is Satan's work-day. The idler the man the busier the tempter.

This life is like an inn, in which the soul spends a few moments on its journey.

Nothing can make a man so good a patriot as religion.

An honest man is the noblest work of God.—*Pope.*

He is wise who knows when to hold his peace.

For the Mennonite.

CHARITY.

This term as used in our common English version of the Scriptures, is synonymous with the word love in the full sense of true love to God and man; and in the Revision it has been so translated. In common usage it has lost considerable of its meaning and, as we now use it, it is confined to love to our fellowmen as manifested either in active ministration to the needy, or in considerate, forbearing judgment of the opinions and actions of others. The love signified in the former use is the basis of the brotherly love in the present. *That* is the whole of which *this* is only a part. The love to our fellowmen is the outgrowth of that love to God which is the "fruit of the Spirit" in the believer's heart. But it is a *necessary* outgrowth. Where the love of God exists there the love to one's brother must also exist. "If a man say 'I love God,' and hateth his brother, he is a liar." 1 John 4: 20. "He that loveth God loveth his brother also." 1 John 4: 21.

We see therefore that charity, even in its present sense, is an essential Christian grace. The thirteenth chapter of First Corinthians applies with full force to it. Without it all other Christian graces are as nothing. "Though I bestow all my goods to feed the poor and have not charity it profiteth me nothing." Acts of charity without the true spirit of charity may profit those on whom they are bestowed, but they will leave the one who performs them a sounding brass and a tinkling cymbal.

If then the possession of the spirit of charity is essential to the Christian character, we may take it as the touchstone wherewith to test the Christianity of any individual or of any church, whether it be genuine or simply the mockery of profession. "By their fruits ye shall know them." But it is not so much to others that we shall apply the test. It is seldom our duty to judge others, and in weighing the charity of others we are liable to be uncharitable ourselves. But let each one in examining *himself* apply the test. How do *I* stand toward my neighbor? Am I a good Samaritan or a cold, selfish Pharisee or Levite? Am I kind, long-suffering, slow in being offended or provoked, or do I like to find fault and pass harsh criticisms on others, puffed up in my own opinions, uncharitably denouncing all who think differently? It is the spirit of charity that can say with the Apostle Paul, If meat (or anything else which I can deny myself without sacrificing a moral principle) make my brother to offend, I will eat no more meat. It requires the spirit of charity to be willing to deny one's self for the sake of the good of others. But on the other hand it shows a great lack in the direction of charity to be so easily offended at the actions of others as to require a constant exercise of selfdenial on their part for our sakes. Let us take 1 Cor. 13 as a mirror and examine ourselves and see what manner of spirit we are of.

In regard to the exercise of charity in ministering to the wants of the needy, there is perhaps in our days, on the part of Christians at least, not so much lack of willingness to give as there is a lack of wisdom and the exercise of discretion in the manner of giving. We are apt to think that to feed and shelter the poor beggars that come to our doors, is a Christian duty, and forget that perhaps in ninety-nine cases out of every hundred, while we minister to them physically, we help to ruin them in their character. Giving to the poor is a duty, but indiscriminate giving, and giving in such a way as to be injurious to the beneficiary's character, is not only not a duty—it is absolutely wrong. Begging inevitably robs the beggar of his manly, independent, self-helping spirit, and therefore to supply ablebodied men and women with the necessaries of life without giving them the chance to earn, at least in part, that which they get, is to rob them of that which is most essential in forming the basis of a good character.

If all the good people of any tramp-infested neighborhood would put together on one pile the money-value of all they give in one year to these beggars, they could form a sufficient capital to establish an institution of some kind, where every one of those beggars could have a chance to earn his daily bread and become an independent man. True enough, very few would be willing to work. Then by all means save those few and let the rest go hungry. You can do God better service by saving one man from the low, degraded life of a tramp and letting nine starve than by gratuitously feeding ten. This is not simply a visionary, impracticable scheme. Societies are now in existence in Philadelphia and other large cities, which have for their object the systematic and judicious assistance of the poor in their struggle with poverty. The history of their workings is exceedingly interesting. Their efforts have already been blessed with great success. They are doing an incalculable amount of good not only in alleviating want and suffering but in rescuing some and saving many more from the sad condition of professional beggars, lost to all ambition and selfrespect. This is a wise exercise of true charity, worthy of the imitation of all who have the good in their poor and needy fellowbeings at heart. The plan must be varied in accommodation to different circumstances, but the principle should always be the same. Let the material benefits bestowed on the poor be the means, not of cursing, but of blessing them morally and spiritually.

A. S. S.

Usually they that speak much, speak much amiss.

RICHES LENT.

The acquisition of riches as a means to a certain definite end, the realization of which will tend to the common good of man, is to be commended. That this object is, in many instances, totally ignored, in the race for wealth, cannot be denied. But when there is a well-defined purpose to further the best interests of our fellowman, with the means which a bountiful Creator has in his goodness bestowed upon us, it may reasonably be expected that good results will follow the acquisition of wealth.

One of the dangers which attends the accumulation of money, is the tendency in the man who has acquired riches in profusion, to regard them as his own, to be used as his own selfishnes may dictate, instead of looking upon them as only *lent* by the Lord of all, or as talents entrusted to him as a steward, and for which he must render an account.

Hence the constantly recurring question should present itself to his mind: are these riches mine, or are they only *lent?* If they are only lent, an open, loving charity will find fields all around in which to labor, and the end, in that case, will beautify the means.

That wealth is a *loan* from heaven is not to be questioned. It was never intended that we should pile up coffer upon coffer merely for the sake of gain. To *hoard* is despicable in the eye of God and man. On the other hand, a disposition to spend for all the idle vanities, and to waste one's substance in wild living, as little commands the respect of others, and must in the course of time bring sorrow and remorse. But the man whose heart responds to the calls of suffering and distress, will rejoice in the realization, that he has a work worthy of his time and resources.

We have not all the same gifts. To one are committed few talents, and to another many; but if the rich man out of the largeness of his soul, gives that which has for the time been confided to his keeping, his talent will not have been bestowed in vain. Only to those who love money as they do themselves, who prefer it before everything else, are the words to be applied, "The love of money is the root of all evil;" and greatly in danger are such as these. The hungry and thirsty may go in want, rags may cover the world-despised beggar, penury and sore distress may be at the very door of this modern Dives, but his ear will remain deaf, and his heart hardened to all appeal. What might have been a blessing, has become a curse.

Not so, however, with the man, who, realizing his accountability, scatters his wealth to the lifting up of bowed-down hearts, and in such other ways as will promote the good of mankind. He knows that he was not placed on the earth for the gratification of himself alone, but that others whose feet have not trodden such pleasant paths, have claims upon him for help. He finds a delight in taking the needy by the hand, saying, "I have enough for thee and to spare, cheer up, and go on thy way rejoicing." More and more will such an one experience the the truth of saying, "He that hath pity upon the poor lendeth to the Lord." Man is but the steward, and it is for him to see that the stewardship is faithfully performed. What a satisfaction it will be, when contemplating the close of his day, that the fatherless and the widow and the stranger and outcast have been relieved, in their distress, by the deeds of charity and love.

CHAS. HENRY PHILIPS.

A YOUNG MAN MAN THAT COULD BE DEPENDED UPON.

The head clerk of a large firm in Charlestown promised an old customer one day half a bale of Russian duck, to be on hand at one o'clock, when the man was to leave town with his goods. The firm was out of duck, and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over on his wheelbarrow. Finishing other business, on his return to Charlestown the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat. What was to be done? It was then 12.30, and the goods were promised at 1. There was not a moment to lose. In spite of the heat, the dust and his fine clothes, the young man seized the wheelbarrow and pushed on. Pretty soon a rich merchant, whom the young man knew very well, riding on horseback, overtook him. "What," said he "Mr. Wilder turned truckman?" "Yes," answered the clerk. "The goods are promised at one o'clock, and my man has given out, but you see I am determined to be as good as my word." "Good, good!" said the gentleman, and started on.

Calling at the store where the young man was employed, he told his employer what he had seen. "And I want to tell him," said the gentleman, "that when he goes into business for himself my name is at his service for $30,000." Reaching the store, which he did in time, the high price set on his conduct made amend for the heat, anxiety and fatigne of the job. Keeping his word—you see how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody, a boy must form a character for reliability. He must be depended upon. And you would like to know, perhaps, that this young man became one of the most eminent merchants of his day, and known far and wide, both in Europe and this country, His name is S. V. S. Wilder, the first president of the American Tract Society.—*Kind Words.*

FOR THE CHILDREN.

For the Mennonite.

VACATION THOUGHTS.

I should like, if it pleases the editors, to speak to the little folks at home and to the home circle, in general, of my experience in the West during the summer vacation just ended. It was my privilege to preach the Gospel in a church situated on an island in Lake Erie, named after the second purchasers of the island, Mr. Datus Kelley and his brother who came from the East and who having purchased the whole island, comprising about 2900 acres, sold it out in small lots to suit purchasers. The original owner of the island was a Mr. Cunningham who had secured a government title for the island and yet again, before Mr. Cunningham had obtained his government title, the Indians who being the original inhabitants, were by right of priority of possession, comparatively speaking, the first real owners of the island. And as the Indians were the primitive inhabitants of the island as well as of the neighboring main land you will allow me to speak a little, first of all, of the Indians, especially of the traces which they have left behind them on rocks on the lake shore, which the storms of centuries could not efface; for they can be clearly seen to-day, and of the relics which at different parts of the island may be picked up even to-day by the antiquarian, from the soil where their bones have mingled with the common dust, but where unconsciously, the works of their own hands have remained as abiding testimonials for all succeeding ages of their life and character.

In the early part of the history of Ohio, Kelley's Island, Put-in Bay Island, Catawba, North Bass, Middle Bass, and a number of other islands, were known only as "The Islands." They lay in the way from Canada to Ohio, but Kelley's Island in later years was not much visited, not even by the soldiers, because it was said to be infested by rattle snakes. A gentleman told me, one of the old settlers, that even in his time he caught quite a number alive by forking them in the ground with a stick and sent them to Ireland where they were sold for exhibition. I will not vouch for the exact truth of this statement, but there are at present still remaining on Kelley's Island not a few of those venomous serpents, but they are fast decreasing and are confined to a very small portion of the Island.

When Indians still lived on the Island the buffalo and deer roamed wild on main land, just opposite the Island and to its south. The distance between the Island and the nearest point on main land is four miles. At that time the main land to the south was a great hunting ground for the Indians, and to these hunting grounds the Indians would migrate from the north and northwest, and make a short stop perhaps on these Islands. There were three Indian forts or camps on Kelley's Island. We don't know how long ago, but no doubt long before the white men ever taught them the art of civilization. They bear the impress of original style and form. Sticks driven into the ground and an embankment of earth behind which they could be shielded and defend themselves. And then what is very curious, these camps were not fortified in front. The front was open to attack, and the fort I visited had its front facing the sea. Why should this be so? A gentleman from Cleveland who stopped at the same boarding house I did, gave what seemed to me a very plausible answer, viz: that the character of the Indian is such that he will never attack an enemy in front, always tries to creep up from behind and on the side. For this reason there was no need to fortify in front but was left clear.

(More to follow.)

WORTH WINNING.

There was a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless.

"The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the teakettle, and very carefully pulled the stamp off.

"No," said John's conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post-office will not know."

"But *you* know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by."

"But no one will know it," said John, faintly.

"*No one?*" cried conscience. God will know it; and that is enough; and he, you know, desires truth in the "*inward parts.*"

"Yes," cried all the best parts of John's character; "yes, it is cheating to use the postage stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. And so John won a victory. Wasn't it worth winning?—*Good Words.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of Subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, NOVEMBER, 1886.

The *Bundesbote Almanac*, published by the Central Christian Publishing Company, of the General Conference of Mennonites, Berne, Ind., is before us. It affords us pleasure to say that we have thoroughly examined it and that there is only one conclusion to reach, and that is it far exceeds its former issues and is ranked with the first and best almanacs of the country. They are distributed among the different congregations and will be sold by the ministers or some one appointed by him at 10 cents each. It is an almanac for the family and we hope that each family of our church will see to it that one is secured. Space will not allow us to give an extended description of its merits, because of the large number and the excellent character of its articles, besides that which is needed to form an almanac. Address, Welty & Sprunger. Berne, Ind., or N. B. Grubb, 2136 Franklin Str., Philadelphia, Pa.

The Conference and Mission services held during the first week of October, in East Swamp church, were of a special interesting character. The spirit of God pervaded the gatherings, peace and harmony was manifested on every side. The discussions were lively and spirited. Every member seems to become more conscious of the fact that our whole life and calling is that of a missionary, viz: to give of that and impart to others what by God's grace each one was permitted to receive. As we grow in grace and in knowledge of Christ we are led to realize the truth of the Apostle's words when he said: "We are God's fellow workers." "Ye are the temple of God, and the spirit of God dwells within you."

Peace with God implies reconciliation, pardon, adoption, and protection. And how can we be at peace with ourselves, till we have reason to believe that God is at peace with us?

Christ came from God, and yet not leaving Him; so He goeth to God, yet not leaving us.

As long as there is hatred in us towards any brethren it is a sure sign that we are not Christ's disciples.

CHURCH NEWS.

On Sunday, October 10th, the Lord's Supper was celebrated in the West Swamp church. The church was well filled and nearly every member partook of the symbols of the Flesh and Blood of Christ. Communion services were held in the East Swamp church on Sunday, October 17th. The house was well filled and a goodly number communed.

It is proposed to have a new Elder or Bishop elected in the Gottschall's district, as an assistant to Brother Moses Gottschall. This district is composed of the following congregations: Bowmansville, Boyertown, Bartolettes, Gottschall's and Deep Run, and the ministering brethren eligible to this office are S. Ott, A. Gottschall, A. M. Fretz and Wm. S. Gottschall.

GERMANTOWN.—The ancient and memorable church building, erected by our forefathers more than a hundred and sixteen years ago, was lately improved, externally by a new roof and other needed repairs and internally by a new coat of paint and new paper. Opening services were held on the last Sunday in August, when the sermon was preached by the pastor, from Psalm 87, 1. Bro. C. H. Wedel, from Bloomfield, N. J., and John Frey, of Philadelphia, a local minister in the Dunker Church also made brief but very interesting addresses. Communion services were held on the afternoon of the first Sunday in October. The weekly prayer meetings have been started again, the attendance and interest is good.

PHILADELPHIA.—The fall communion season was observed with special services lasting for a week. On Sunday morning, Sept. 26, the annual re-union of Sunday-school and congregation was held, which was largely attended. Addresses were made by the pastor, superintendent and assistant Supt. In the evening the annual Harvest Thanksgiving services were held. Services were held during the week, each evening except Saturday. The following brethren assisted the pastor, each one preaching one evening. S. J. Blum, L. O. Schimmel, and J. Y. Schultz. On Friday evening preparatory services were held when Bro. C. H. Wedel, preached. At the close of the meeting the pastor received four persons into full membership by the right hand of fellowship. The Lord's Supper was celebrated on the morning of the following Sabbath. A large number of guests silently bowed around the altar in commemoration of the suffering and death of Christ, their Savior.

PROCEEDINGS OF THE 76th SESSION OF THE EASTERN MENNONITE CONFERENCE.

On the 4th of October, 1886, several members of the Conference and members of the East Swamp and other congregations gathered in the East Swamp church to hold a mission festival. The Brethren A. Gottshall and J. S. Moyer spoke in the afternoon. The latter showed with great earnestness and emphasis, that Christianity must not be selfish, seeking only enjoyment in religion, but that every one has a work to do. In the evening Bro. C. v. d. Smissen and Bro. N. B. Grubb made addresses. The former tried to picture the life of heathens before and after their conversion. The latter pointed out the magnitude of the work and our duty, especially in giving, that we ought at least to give the tenth part of our income.

On Tuesday, October 5th the members of the Conference convened. Bro. A. M. Fretz preached the Conference sermon on Luke 5, 4. "Launch out into the deep, and let down your nets for a draught. He pointed out the dangers near the shore and the blessing if we, though we may be tired and discouraged, let our nets down into the deep, trusting in the Lord and his promises.

In the afternoon after the singing of a hymn, the chairman read 1 Cor. 3, v 9 to the end, and opened the session by some remarks on this text and prayer.

The following congregations were represented: Bowmansville or Pinegrove, Bartolets, Boyertown, Deep Run, Flatland, Germantown, Gottshall's Hereford, Upper Milford, East Swamp, Philadelphia, Saucona, Springfield, West Swamp and Branch.

The proceedings of the last Conference were read and approved. The following report of the Conference Treasurer was read and accepted.

Balance left in the treasury Oct. 4, 1885,	$704.17
Nov. 2, received from the "Mennonitische Friedensbote,"	$6.26
Nov. 2, received from the "Mennonitische Friedensbote"	$1.50
March 13, received from the Hereford congregation	$10.83
March 13, received interest on $261,	$13.05
April 15, received interest on $400,	$20.00
June 1, received from Hereford for Conference proceedings	$9.75
June 1, received frhm Upper Milford for Conference proceedings	$5.25
July 31 received from West Swamp Congregation	$20.00
Total	$790.81
Paid to A. B. Shelly for "Mennonite."	$130
Paid to N. B. Grubb for Germantown	$100
Paid to Daniel Stauffer for Conference proceedings	$84.57
Paid to N. B. Grubb, traveling expenses and Conference book	$10.00
Paid to C. v. d. Smissen for Conference proceedings	$10.00
Paid to Publication Board for Mennonite	$20.00
Total	$334.57
There remains in the treasury	$456.24

The committee which had been appointed for the examination of Bro. Baer reports, that Bro. Baer has been ordained.

The committee for the publication of the "Mennonite" gave their report. After a thorough discussion of the matter the following resolution was passed: 1. The publication of the "Mennonite" shall be continued another year at the risk of the Conference. 2. *Resolved*, that the present publication committee be re-elected for another year. 3. *Resolved*, that in order to continue the "Mennonite," collections shall be taken in every congregation for the purpose of distributing the paper in prisons, hospitals, etc., as a part of the "Home Mission." Sample copies, accompanied by a card, shall be sent to such persons, as possibly might subscribe for the paper.

Bro. M. Gottschall reported from Ridge Valley and Herstein's. The session closed for the evening with hymn No. 13 and prayer by Bro. L. O. Schimmel.

WEDNESDAY FORENOON.

The session was opened by singing of hymn No. 329 v. 1—3, reading of Acts 15 and prayer by Bro. J. H. Oberholzer.

A motion was made to have a day set apart every year for the commemoration of our history and the declaration of our principles. This motion was discussed and laid on the table.

5. The Conference Treasurer was re-elected.

6. *Resolved*, to appoint a member of the Conference to answer the following question: What is included in the work of Home Missions, and can we find ways and means, to do the work of Home Missions more successfully?

7. The following question was brought before the Conference and discussed: "Is the state of spiritual life and pietyin our congregations at the point," which the scriptures desire, and if not, can we come nearer to the point if we go on in the old ways, or must we make new efforts and introduce new institutions to revive the congregations and awaken new interest? if so, how can we do this?"

An animated and interesting discussion followed, in which many members of the conference participated.

Bro. M. Gottshall inquired about the case of Bro. Enos Loux.

8. The next session of the Conference is to be held on Tuesday, May 3rd, at Hereford. Bro. A. M. Fretz and J. H. Oberholzer are appointed to conduct the Conference services.

A vote of thanks was tendered to the members of the East Swamp congregation for their kind hospitality. After singing hymn No. 446 v 1 and 6, the 76th session of Conference closed with prayer by Bro. S. Ott.

N. B. GRUBB, Chairman.
C. v. D. SMISSEN, Secretary.

Morality does not make a man a Christian; yet no man can be a Christian without it.

MISSION DEPARTMENT.

FROM OUR MISSION STATIONS.

From Missionary Haury's last quarterly report we make the following extracts for the benefit of those who do not read the *Nachrichten*:—The people continue to come to hear the Word of God, and though this is but an insignificant matter, it gives us hope that those who have until now kept aloof may yet come and hear the Word. With this confidence we have continued our regular Sunday services for the Camp-Indians, and our Sunday-school and hour of prayer for our Indian children as here-to-fore.

Of late the Cheyennes have commenced to see the necessity of schools. Among the 74 children with which our school closed, 28 were Cheyennes, and quite a number in addition to these are promised us by that tribe for the coming year, especially if the government decides to build a new school house. And as the commissioner, on the occasion of his visit here, seemed to favor the project, it is to be hoped that the building will be erected.

In their manner of living the Indians have taken an important step forward. Our Indians have now about 50 farms, ranging from 5 to 40 acres under cultivation. The most have them in good condition. It is to be feared however, on account of the great drought that the corn crop will be poor.

The Cheyennes are at present engaged in their medicine feast near the agency. Out of four hundred, one hundred have remained here. A number promised me in the spring already that they would remain at their work; the most of them kept their promise. The leader of these is Little Man, the same who a year ago threatened to murder me; he has also now sent two of his sons to the school, and has promised a third for the coming year.

The relation between the two tribes—Cheyennes and Arapahoes—is much more peaceable than it used to be. The Cheyenes do no more excuse themselves, and show their dislike to the school, on the ground that Arapahoe children are there. The children of both tribes are well disposed toward each other. This has made a good impression on the parents. The fact that the two tribes held a general council where the school question was discussed, shows the existence of a more general good feeling toward each other. The result of this meeting was, that each tribe brought from 6 to 8 children to the school.

In a letter under date of August 6, the Bro. writes:—In the last mail, I received from the Indian commissioner, an answer to my letter concerning a new school house at Cantonment. The commissioner writes that specifications for such a house have been made and that the building will be put up as soon as possible.

After a great drought, we have now for the past two weeks had considerable rain. Nature appears again as in spring. The corn crop has also been greatly benefited.

Last week the government distributed cattle to the Indian children that attend school. Each child received a cow; where there were two in a family they received two cows and a calf. Orphans attending our school have also received their cattle, and we have received over 20 head to keep for them.

More Cheyennes are moving to this place, and as it appears, are becoming more favorably disposed to our school. Little Man, who, terribly threatened us a few years ago, came yesterday and asked me to write (for him) to the agent at Washington to ascertain whether the government would not assist him in the erection of a dwelling. I complied with his request, and hope the government will appoint a carpenter to assist these people in the erection of dwelling houses.

Remarks:—These are very encouraging reports, and should stimulate us to more work and prayer. Let us with open hands and hearts encourage the brethren who are thus under great selfdenial, laboring for the Master.

"Our hearts exult in songs of praise
That we have seen these latter days,
When our redeemer shall be known
Where Satan long hath held his throne."

F.

ONE CONSECRATED LIFE.

More than sixty years ago, John Williams, an ironmonger's appentice, stood at the corner of a street in London one Saturday evening, waiting for some wild companions to go to a tea garden with him, and not a little irritated by the delay of his so-called friends. Who that looked on him then would have imagined him to be the man with whom the destines of thousands on the other side of the globe were mysteriously linked? His master's wife, going to worship, observed the lad, and with difficulty persuaded him to go to church with her, and there he heard the words by which he was saved.

In November, 1817, he sailed with his young wife for the Pacific, and on the same day in the following year, cast anchor in the beautiful lagoon of Eimeo. Ten months afterwards he was preaching to the people in their own tongue.

At the earnest request of its chief, he chose Raratea as his first centre, being the largest of the Society group and politically supreme. It was also the stronghold of idolatry—the very Ephesus of that portion of Polynesia. From this he carried the Gospel in succession to the principal islands of the Society, the Hervey, and the Samoan clusters—and so rich a blessing attended his work that the glad tidings were given, through his means, to over three hundred thousand souls.

In the populous archipelago of the Pacific, he early found that a ship at his own disposal was indispensable to the prosecution of his work, and with characteristic energy, he set about making one with his own hands and the help of the wondering natives. He had to sacrifice three out of four goats to procure leather for a pair of bellows, and to his dismay, when they were completed, ready as he hoped to blow the fire that should melt his iron, every particle of goat-skin was eaten off them in a single night by the hordes of rats.

Discouraged by no hinderances, deterred by no difficulties, the shipbuilder met every emergency, and in less than four months the "Messenger of Peace" was completed and served to bear the Word of God over thousands of miles of missionary journey to hundreds of thousands of heathens.

He found the inhabitants of these islands wedded to idolatry and superstition; sunk in nameless pollutions; practicing polygamy and infanticide, sluggish in intellect, and when not at war, their usual condition, sweltering in indolence.

Believing from the first what all future experience taught him, that Christianity, which emancipates man from his vices, is the most effectual means of arousing the torpid intellect, he looked to God for His blessing on the ministry of the Word, and preached the Gospel faithfully. In harmonious co-operation with this, he used all prudent secular measures. He built himself a tasteful house, divided into various rooms, with due care for ventilation, neatness and comfort. Outside were vine-shaded verandas, gardens and poultry-yards. Soon the natives began to rear houses after the same models, and not many months elapsed before a house of worship was constructed, capable of holding three thousand worshippers, with an ornamented pulpit, and ten chandeliers of turned wood holding cocoanut shells for lamps. Gradually, the whole aspect of the people was changed; all the idols were cast away; multitudes became Christians in heart and life. A code of written laws was formed, and trial by jury established, so that within three years, Raratea became a Christian island. A range of miles along its pretty sea-beach was studded with pretty white cottages, with their own schooner lying at anchor near them.

LOST OPPORTUNITY.

Men to whom God has given wealth frequently plan, while living, to do certain generous (?) things, as they term it, for some branch of the Lord's work by bequest. But press of business induces them to postpone such action till another year. Some new plan for business investment comes up which must have attention and money, so the part set apart for the Lord is not given. Thus year by year goes by till suddenly death comes and the purpose is never performed.

Not many years since a Christian man had thus planned and announced his plan in part, but it was deferred from year to year, till, like a flash, death came, and he was ushered into the presence of God. His estate has seen trouble and his widow sorrow because of it.

A man of wealth had promised to set aside a certain portion for the Lord's work, but when death came without warning, it was not done. Now the courts are attempting to settle the disputes of his heirs.

A Christian man died in a moment. He had considerable plans for doing good, but deferred them, and now his estate goes to those who are not in sympathy with the Christ he loved and intended to serve with his money. Why do men wait till they are dead before they give the Lord His portion? They have no promise of life nor any command from Him to hold what is His, just as long as they can breathe, and then let go of it, any more than they have a command to defer the giving of their souls to Christ till on their death bed.

One is quite as scriptural as the other and about as safe.

What a revelation it must be to one who has been the Lord's *steward* here of worldly goods, to find when he comes into the presence of the Judge, that the very money he had held in trust for God and *intended* to give to Him in his last will, is now being used for the world, it may be for base purposes or at least not for Christ, and then to know that the opportunity is lost forever.—*Record of Christian Work.*

Few utterances are more impressive than those which come from lands recently evangelized concerning the slowness of the Christian Church in proclaiming the Word of Life. Mr. Lewis, a missionary of the London Society at Bellary, was not long ago asked by a young Brahman: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes; to be sure they do," was the reply. "What I mean is," continued the Brahman, "do they in their hearts believe that the hindoos would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and a hundred and fifty miles away is another, and a hundred miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little of effort on their part?" Is there any good answer to be made to these questions?

THE SABBATH SCHOOL.

Next to the pulpit, the noblest position which a man can occupy is that of a Sunday-school teacher. Governors, judges, lawyers, merchants, working men add to their dignity by entering it, and those who once engage in it, if they truly seek to represent the Master, will never leave it until, as death removed Him, so it takes them from the earth.

BRING THE LESSON TO THE SCHOLAR'S LEVEL.

The example of our Master is most instructive on this point. Though "in him dwelt all the fullness of the godhead bodily," and "in him were hid all the treasures of knowledge and of wisdom," yet who was ever so simple in his teachings? He taught ordinary minds, and the common people heard him gladly. He taught fishermen and publicans. His sayings are clear, simple and practical. In this as in many other particulars, Jesus calls to us who teach: "Follow me and I will make you to become fishers of men." A distinguished minister narrates an experience which illustrates this principle. He had failed in one of his early fields to produce permanent religious impressions. His work seemed transient and vain. He began to inquire for the cause of his failure. He said: "There was a reason why the apostles succeeded, and I will find it out if it is to be found out. I took every single instance where I could find one of their sermons, and analized it. I studied the sermons until I got this idea—that the apostles were accustomed first to feel for a ground on which the people and they stood together, a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge that belonged to everybody, and when they had got that knowledge placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. Now, I said, I will make a sermon so. First I sketched out the things we all know. 'You all know that you are living in a world perishing under your feet. You all know that time is extremely uncertain;' and that way I went on with my 'you all knows,' until I had about forty of them. When I got through that I turned round and brought it to bear upon them with all my might, and there were seventeen men awakened under that sermon. I never felt so triumphant in my life."

Precisely thus must you do. Find a common ground where your scholars and you can meet together. Get your questions, explanations, illustrations and applications fairly on a level with their hearts and experiences. Your standpoint should be the position of the humblest scholar in your class.

BOYS.

Sunday-school teachers have a grand opportunity. Those restless boys are just ready to go to Christ; and, if you do not lead them to him, they will of themselves go to Satan. Very likely they have no one at home to guide them aright. All the week long they hear worldly conversation, and are subject to unhallowed influences. But on Sunday, with the Bible open before you, and the Divine Spirit ready to confirm your teaching, you have these immortal beings committed to your care. You have but half an hour you say. Then use it—use every moment of it. Prepare for that half-hour work. Pray with reference to it. And be sure your words are plain, practical and pointed. Why not once in a while say a word to John on the street about his soul; or, better yet, go and see him at his home, or write him a letter?—*S. S. Journal.*

GOING TO BE NAUGHTY.

An apt writer in the *Primary Teacher* cautions instructors of little children not to let them feel that they *expect* naughtiness from them, nor make rules which suggest more mischief than they prevent:

The principal of a training-school, on making her usual round of inspection, discovered one of the habitually bad boys standing on the platform. Wondering what new piece of mischief his brain had devised and his fingers worked out, she gravely approched the little sinner:

"Johnny, what are you here for now?"

"Nothin'."

(More gravely:) "What are you standing here for?"

"Who put you here?"

"She!" (with a wag of the head toward a young teacher.)

"Now, Johny, tell me why she put you here if you were not naughty."

"Cos she was afraid I *would be!*"

A child would be very apt to become sly, suspicious and tricky in your class, if such conduct were expected of it.

No teacher should fail to teach every Sabbath at least one spiritual lesson, to make one application of the truth to the life of the scholars. History and geography and descriptions of towns and cities and narratives of travel and accounts of ancient customs are not enough. The Bible is the book which God has given to teach us how to live, and if the teacher does not make this use of it he fails to use it for the purpose it is meant to serve. Be sure to touch life somewhere, the life of your scholars in particular. Do not fail to give them a glimpse of some duty, and a glimpse also of Christ, the saving, helping, yet the holy Christ.—*Ex.*

A guilty conscience needs no accuser.

INTERNATIONAL S. SCHOOL LESSONS.
1886. Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 6. November 7th.

THOMAS CONVINCED.—John 20, 19—31.

GOLDEN TEXT:—Verse 28.

We find records of eleven appearances of Jesus after his resurrection. 1) To Mary Magdalene, John 20, 14; 2) To the women upon their return from the grave, Matt. 28, 9, 10; 3) To Simon Peter, Luke 24, 34; 4) To the two on the way to Emmaus, Luke, 24, 13; 5) To the ten at Jerusalem, John 20, 19; 6) To the eleven, John 20, 26; 7) To seven disciples at the sea of Tiberias, John 21, 1. 2; 8) To the eleven on a mountain in Galilee, Matt. 28, 16; 9) To five hundred brethren, 1 Cor. 15, 6; 10) To James, 1 Cor., 15, 7; 11) To the Apostles on Mount Olivet, at the time of the ascension. Our lesson for to-day notes two of these—to the ten on the evening of the resurrection day, and to the eleven eight days later.

I. *The Glad Disciples*, v. 19—20. After Mary Magdelene had seen Jesus, she went and told the disciples, but Mark tells us they *believed not.* Being assembled with closed doors, for fear of the Jews, Jesus appeared to them with his usual salutation and benediction—*Peace be unto you.* His sudden unexpected appearance undoubtedly raised fear in the minds of the apostles, but when his accustomed words of peace fell on their ears, and his wounded hands and pierced side was laid bare to their eyes, their fear was changed into joy and gladness.

II. *The Commission*, v. 21—23. Christ would not only make their hearts glad by appearing as their resurrected Lord, but he would send them to do a work, The work was the continuing of the work given him of his Father—to spread the truths of the Most Holy, and to convert sinners to God. He would send them clothed with the same authority and influenced by the very same Spirit. *The preparation* to carry out this work is summoned in two sentences: *Peace be unto you*, and, *Receive ye the Holy Ghost.* I consider these the two great requisites of every child of God, and in particular the essentials of every teacher and preacher. 1. That peace which was restored, from its lost condition, through Christ who *is our peace*, Eph. 2, 14. That peace which proceedeth from the *God of peace* and passeth all knowledge. The indwelling of that peace, prepares the heart for the second requisite—the Gift of the Holy Ghost. The possession of these gifts gives the possessor power over sins, v. 33. The Apostles had the power to declare the terms on which pardon might be obtained.

III. *Doubting Thomas*, v. 24—25. John is the only one of the evangelists who tells us anything about Thomas. The Apostle alludes to him upon three different occasions, chap. 11, 16, chap. 14, 5, and in our lesson. From these accounts we see three traits of his character portraying to us the man with a great deal of precision. The character is that of a man slow to believe, seeing all the difficulties of a case, v. 25, and chap. 14, 5; subject to despondency, viewing things on the darker side, chap. 11, 16; full of ardent love for his Master.

IV. *Seeing and believing*, v. 26—31. A week after this meeting, the disciples were again assembled and Thomas with them. Jesus who knew the troubled and doubting condition of Thomas' heart, made no delay to relieve him of his distress. Thomas could only be convinced by personal contact, by seeing; but being thus convinced he breaks forth in an exclamation which, while it conveys to our minds the vehemence of his doubt, and the vivid picture that his mind retained of his Master's form as he had last seen him on the cross, tells us that all doubt was removed and that his faith was firm in Christ not only as his resurrected Master, but especially as divine—God. Thomas having been convinced of the truth of what had been told him, by the use of his senses, was surely happy; he was blessed. And as he was blest, Christ gave him, and with him also us, the testimony that no less blessed will all believers be, without the evidence of the senses. As the Old Testament saints were blessed in their anticipative faith, and lived as seeing Him who was invisible, so we are blessed in our retrospective faith in One whom we see not.

And though many more evidences than what John recorded could be placed on record, of the resurrection of Christ sufficient has been said that we may have that saving faith in him.

Lesson 7. November 17th

PETER RESTORED.—John 21, 4—19.

GOLDEN TEXT:—He saith unto him, Feed my lambs.—John 21, 15.

I. *The Meal*, v. 4—14. After the incidents of our last lesson the disciples went to Galilee, where Jesus had promised to meet them. Seven of them were engaged in fishing on the sea of Tiberias or Galilee. They had labored all night and caught nothing. But as day broke they saw standing on the shore him who about two years before had under similar circumstances, probably at or near the same place, called them to be fishers of men. He was there this time to renew and restore the one and confirm his commission. The stranger, for they could not yet recognize him, in gentle tones asked whether they had caught anything. Upon their answer that they had not, he said in substance, if you cast your net on the right of the boat you will find fish, and they, thinking perhaps, that he noticed a shoal they had overlooked, were only to glad to do so. But now, the net sank, overloaded so that they could hardly draw it after them as they rowed to land. John appears to have been the first to recognize Jesus, the former dranght of fish may have come to his mind. *It is the Lord* he said to Peter. The name was enough; and while the others were dragging the net full of fish to the shore he swam ahead to greet the Lord first. Those who have denied their Lord cannot be in too much haste in running to regain his favor. Christ had already prepared a meal on the shore, but for some reason or other had not

provided enough for all, he therefore says to the disciples, "Bring of the fish which ye have now caught." Though there was an unusual large number of large fish the net did not break. After the fish were landed they all, upon the invitation of Christ, sat down and partook of the meal. What a beautiful picture have we in this draught of fish, of the spiritual draught of the fishers of men, to which the Apostles were called, and with them all future ministers of the Gospel. The Gospel net must be cast according to the command of the Lord—on the right side of the ship. The large capture of fish is a pledge and promise that our labor shall not be in vain. The Gospel net is strong; it will not break though a large number be caught. The meal of the Lord's own preparing, and on the shore was a symbol of the great festival in heaven, with which, after their earthly toil was over, He would refresh His servants.

II. *Charge to Peter*, v, 15—19. The meal being ended, Jesus turned to Peter as if to show him by a further proof, how entirely his shortcomings had been forgiven, and the completeness of his restoration to his apostolate. *Lovest thou me more than these do*—his other disciples. Peter had made a very unkind reflection on his brethren some time before, Matt. 26, 33. To this profession he became untrue, and Jesus now gives him an opportunity to reclaim it. Peter, who seems to be reminded of his weakness, will this time not rely on his own strength but on the knowledge of the Lord. The question was put three times, to remind Peter of his three denials, and giving him three opportunities to confess his love for Christ. *Feed my lambs; Feed my sheep.* True love and devotion to the *Good Shepherd* is one of the most important requisites for the under-shepherds. After having reclaimed Peter, Jesus next foretells to him his sufferings and death. "Hear now," Jesus meant to say, "What awaits you. Verily, verily, I say to you, hitherto you have girded yourself and gone whither you pleased, and you do so still; but, in your old age you will stretch forth your hands helplessly, and will give yourself up to others, who will gird you with chains, and lead you off, where you would fain not go—to the place of judgment." *Follow me* summoned the Apostle once more, as of old; but spoken this time by the risen and glorified Savior—it called him to follow Him in a martyr's death, and then, to the glory beyond.

Lesson 8. November 21th.

WALKING IN THE LIGHT.—1 John, 1, 5—10; 2, 1—6.

GOLDEN TEXT:—Verse 7.

After the death of St. Paul, the Apostle John lived and labored at Ephesus, exercising, it seems, a superintendence over the seven churches of Asia Minor. It was to confirm believers in the truth, and to refute foolish and wicked notions, that John wrote his Gospel, and at the same time or soon after, this first Epistle when all the other Apostles were dead. The first few verses of the chapter, from which our lesson is taken, constitutes an introduction. John, having therein stated the design of the Epistle, passes to refer to the message of salvation which had been delivered to him by Jesus personally when on earth.

I. *The Message*, v. 5—10. John with the other Apostles had received a commission from Christ. This commission consisted in carrying a message. The substance of this message is as stated by the Apostle in v. 5, *God is light, and in Him is no darkness at all.* The term *light* is used figuratively to illustrate the character of God, who is the source of light, wisdom, holiness and happiness. *Darkness* is put for ignorance, imperfection, sinfulness and misery. *Light* implies every essential excellence. *Darkness* implies all imperfection. The Gnostics, against whose errors it is supposed this Epistle was written, were great pretenders to knowledge, to the highest degrees of the Divine illumination, and the nearest communion with the Fountain of holiness, while their manners were excessively corrupt. If our life does not agree with our profession, we are acting the liar. It is not the profession of fellowship with God that makes us children of God and of light; but the walking in God—the light, that gives us fellowship with Him, and through the meritorious efficacy of Christ's passion and death God treats us as though we had not sinned. We are in the first place set free from the punishment due to sin; and secondly, we have help given whereby our hearts become so purified that sin, instead of being loved is hated, v. 6, 7. It seems that in that day, as in our day, there were some who denied that man was possessed of a sinful nature. *Such*, says the Apostle, *are deceived and destitute of the truth*, v. 8, and not only that, but they make *God a liar.* On the other hand if we confess our sin and helplessness, and acknowledge His holiness and mercy, He is faithful and will cleanse us from all unrighteousness, because He has promised it. To attempt to elude this and plead, as I have often heard, for the continuance of sin in the heart through life, is ungrateful, wicked and even blasphemous; for as he who says he has not sinned makes God a liar, so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life gives also the lie to his Maker. Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker.

II. *The Advocate*, v. 1—2. That ye sin not; the language of the whole Scriptures, of every dispensation, ordinance and institution is that man might not sin. But if through ignorance, inexperience, the violence of temptation, &c., we fall into sin, we have an advocate with the Father. We have Him before the throne, pleading for us, who died for our offences, and rose for our justification. The Righteous who suffered, the just for the unjust. The advocate who was also the propitiation—the sacrifice for our, and the world's sins.

III. *The Christian Knowledge*, v. 3—6. The Gnostics pretended to much knowledge, but their knowledge left them in possession of all their bad passions and unholy habits. No man is properly acquainted with God, who is still under the power of his sins. To have a saving knowledge of God and His Christ, is to have a delight to keep his commandments. By having love to, and conscientiously observing, the spirit and letter of the religion of Christ, we have this knowledge, v. 5. To be in Christ, v. 5, is to be converted to the Christian faith, and to have received the remission of sins. To abide in Christ, v. 6, is to continue in that state of salvation, growing in grace, and in the knowledge of our Lord Jesus Christ.

Lesson 9. November 28th.

JOHN'S VISION OF CHRIST.—Rev. 1, 4—18.

GOLDEN TEXT.—Verse 18.

John, the Apostle and Evangelist, was for the Word of God and testimony of Jesus Christ, v. 9, banished by a Roman Emperor to the isle of Patmos, a rocky and bare island of the Aegean Sea. Here he received the Revelations contained in this last book of the Bible.

John's Greeting, v. 4—6. The seven churches in Asia, v. 1, are named in v. 11. They lay close together and were the ones over which the Apostle had charge. The message was however not exclusively to these seven, but it concerns the whole Christian world. Notice that in this greeting John alludes to the three persons of the Trinity. 1. *Grace*—the favorable disposition of God. *Peace*—the gift of God bestowed upon us through Jesus. From him—God. 2. *The seven Spirits*—rather the one Spirit in his seven-fold, or perfect operations. 3. *Jesus Christ who is the faithful witness*; this refers to the fidelity with which Christ performed His mission to the earth. The first begotten of the dead; the first one raised from the dead not to die again. The Prince of the kings of the earth—all the kings of the earth are under his dominion and control. The last part of v. 5, properly belongs to v. 6.

II. *The Promise of Jesus' Return*, v. 7—8. John here alludes to the coming of Christ in judgment upon the Jewish people and His final coming to the judgment of the world. The 7th verse relates particularly, I think, to the destruction of Jerusalem; *for every eye shall see him*, and they, *also which pierced him*; *all the kindreds of the earth*, Clarke thinks, reads in the original *all the tribes of the land*, relating particular to the Jews. But Christ, who is the Alpha and Omega, the first and the last; which is, which was, and which is to come, will appear again, not only to visit the Jews with judgment, but unto all nations.

III. *The Voice of Jesus*, v. 9—11. In v. 9 we notice that the Apostle, before alluding to the supernatural voice and vision, refers to his own humanity, as a brother and companion in tribulations and sufferings. But though human he was under powerful spiritual influence when this great voice fell on his ear. The voice was that of his Lord and Master, of the Alpha and Omega. "Write in a book," carefully note everything that thou seest.

IV. *The Vision of Jesus*, v. 12—18. John turned to see the person from whom the voice proceeded; and as he was turned he saw seven candlesticks or lamps. These lamps represented the seven churches over which he had charge, and to which he was to send an account of the vision. They were the lamps in which the light of God was continually shining, and the love of God continually burning. They are here represented as golden, to show how precious they were in the sight of God. In the midst of these candlesticks there appeared one like unto the Son of man—the Lord Jesus. As described by John, Christ appeared to him as 1) a High Priest, vested with kingly power, v. 13, 2) of great antiquity, encircled with glory, and clothed with omniscience, v. 14, 3) firmly established, permanent and powerful, v. 15, 4) a protector of his own, an avenger of his enemies, and one who commanded the fear, respect and homage of all as the source of all power, v. 16. The terrible splendor of such majesty was more than the Apostle could bear; and he fell down, deprived of his senses; but was soon enabled to behold the vision by a communication of strength from the Lord's right hand. I am he that liveth, etc. I am the One who once had died, but had risen from the dead, and have the power and authority over life, death and the grave.

Lesson 10. December 5th.

WORSHIPING GOD AND THE LAMB.—Rev. 5, 1—14.

Notes will appear in next issue.

WORDS TO TEACHERS.

Some one says: "People look at you six days in the week to find out what you mean on the Sabbath." It is important, then, that we rightly interpret in life on week-days our thought and professions on the Sabbath.

The *Sunday-school Times* forcibly says: "Whatever other lesson a scholar may slight, he is sure to study closely the character and spirit of his own teacher. A teacher teaches less by what he says than by what he is."

The Sunday-school teacher who keeps his heart fully alive to the fact that the Bible is the Word of God, and that redemption through the incarnation and the suffering of the Son of God is a glorious reality, will find in this consciousness not only the highest motive for diligence in his work, but also, as he goes along, a blessing and reward above all estimate.

You have a splendid opportunity. You are helping to shape souls for eternity. You can work easily now, since the material in your hand is so soft and plastic. Watch that potter moulding his clay, patting, curving, hollowing, elongating, skillfully shaping, till his work is done. He works when his clay is soft, and surrenders himself to his work. Youth is the yielding material in your hand. You can mould it now. Ten years from this date you might not be able to do it. Realize your opportunity. It is magnificent, for you do not shape a pitcher, a jug, a plate, but a soul.

AFRICA.—The following testimony from the Rev. John MacKenzie, late H. M. Commissioner in Bechuanaland, will, perhaps, help to correct some of the absurd ideas current about the blacks belonging to a lower order of creation than the whites: It is sometimes said that the field is not a hopeful one, because some of the natives are hardly human. He had mingled with every class of them, even with the bushmen; he had slept by their camp-fires, and studied their habits, and he could bear testimony that there was no tribe of which it could be said they were not human beings. Tried by an intellectual test, Africans could hold their own. Dr. Livingstone had taken some youths to India, and placed them in the public schools of Bombay, and had proved this fact. Mr. MacKenzie showed by personal reminiscences how Africans could be self-denying, loving, brave and noble, and expressed his conviction that missionary work in Africa had a great future before it.

The Friends have always taken a deep interest in Madagascar. On the island they have 133 native teachers and 104 congregations. They have 386 children in schools at the capital, and 14,000 in schools in the country. They have printed from 400,000 to 500,000 works in the native language. During the last year they have expended $40,000 for mission purposes in Madagascar alone.

It is a shame to many, who have the gospel in their hands, that they act as if life had no higher ends than to gratify their desires for earthly pleasures and possessions. Aristotle, though a heathen, rose higher than they, when he said. "What is the purpose of life? It is not to have all that we wish, but to become good men." Will not this philofopher rise up in judgment "against such, to condemn them?"—*Standard.*

MARRIAGES.

GOTTSCHALL.—VONNIEDA.—On Sept. 22nd, 1886, at Lincoln, Lancaster county, Pa., by Rev. Stephen L. Schweitzer, Rev. William S. Gottschall, of Schwenksville, Montgomery county, Pa., to Miss Nancy Von Nieda, of Bowmansville, Lancaster county, Pa.

DEATHS.

GEISINGER.—On Oct. 21st, in Springfield, Bucks Co., Pa., Peter Geisinger, aged 71 yrs., 10 mos. and 11 days. On the 25th he was buried in Springfield, A. B. Shelly spoke at the house, and J. S. Moyer in the church.

STOVER.—On Oct. 19th, 1886, in Haycock, Bucks Co., Pa., Victor John, infant son of Ephraim and Hannah Stover, aged 8 mo. and 25 days. Interment at Saucon, J. S. Moyer officiating.

BAUER.—On Sept. 29th, in Upper Hanover, Montg. Co., Pa., Wm. B. Bauer, aged 30 years, 9 months and 22 days. Interment at Hereford. Funeral services were conducted by A. B. Shelly.

GEHMAN.—On October 10th, in Hereford, Berks Co., Pa., widow Lydia Gehman, aged 72 years, 21 days. Buried at Upper Milford on Oct 21. C. van der Smissen spoke at the house and A. B. Shelly in the church.

SCHLEIFER.—On October 18th, in Milford Bucks Co., Pa., Senia Schleifer, aged 14 years, 4 months and 19 days. Interment at East Swamp. Services were conducted at the house by J. Beidler and by A. B. Shelly in the church.

GUTEKUNTZ.—In Camden, N. J., on September 24, 1886, Katie Gutekuntz, aged 20 years. Funeral services by N. B. Grubb. Interment in Greenmount Cemetery, Philadelphia.

UMSTEAD.—In Rittenhousetown, Philadelphia, on September 18, 1886, of paralysis, William Umstead, aged 86 years and 8 months. Funeral services by N. B Grubb on Sept. 22. Interment at Germantown Mennonite Church Cemetery.

"Nachrichten aus der Heidenwelt,"

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., DECEMBER, 1886. NO. 2 3

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

HATRED OF SIN.

Holy Lord God! I love thy truth,
Nor dare thy least commandments light;
Yet pierced by sin, the serpent's tooth,
I mourn the anguish of the bite.

But, though the poison lurks within,
Hope bids me still with patience wait;
Till death shall set me free from sin,
Free from the only thing I hate.

Had I a throne above the rest,
Where angels and archangels dwell,
One sin, unslain, within my breast,
Would make that heaven as dark as hell.

The prisoner, sent to breathe fresh air,
And bless'd with liberty again,
Would mourn, were he condemned to wear
One link of all his former chain.

But oh! no foe invades the bliss,
When glory crowns the Christian's head;
One view of Jesus as he is
Will strike all sin for ever dead.

(Cowper.)

THE FULLNESS OF TIME.

C. H. WEDEL.

"But when the fullness of time was come, God sent forth his son." With these words the apostle Paul expresses the important fact, that the birth of Christ during the reign of Herod the Great was not a matter of chance or blind caprice. Four thousand years before His coming, the promise of a Messiah had been given and during this long line of years the patriarchs and prophets of the chosen seed had been waiting and longing and praying for Him who should build up again the broken walls of the sanctuary;—but one after another of these departed into the realm above, without seeing their cherished hopes realized. The Old Testament theocracy was crushed by the power of Oriental pagan nations, but no Messiah came to rescue the chosen people. The 70 years of captivity drew to a close and a few thousand families came back into the land of promise and: "Lo, the Messiah cometh!" was the last message of the last prophet. But the echo of his voice died away and the hero of the tribe of Judah did not come.

The pagan nations around the chosen people attempted to develop each one in its own way the fruits of external culture, polytheism and political ambition. One nation succeeded the other one occupying a shorter or longer time the stage of history, in proportion as deeper spiritual views of life and religion constituted the foundation of their activity. The Hamitic races are soon lost sight of in history. Their knowledge of God was soon blunted by sensual dissipation. The Oriental nations developed naturalistic views of life and crippled all progress by despotism and the system of caste. The European nations developed the choicest fruits of human culture and civilization and founded governments of large extent, being aggressive and consolidating in their politics. They disseminated their spiritual posessions into all directions and the literary productions of their poets and philosophers were laid before the door of every nation capable yet of engaging in spiritual pursuits. And as now the Roman sword had consolidated the whole civilized world into one great government and as human wisdom had passed the zenith of its capacity and still had not given to mankind that truth which could satisfy all spiritual wants—now the time was come, when a new divine element could be introduced into the progress of humanity and new highways could be paved for the onward march of the human history.

And this period is designated by Paul as the "fulness of time"—as that epoch, in which the human race was able and ready to engage in that radical revolution of all departments of thought and action, which was brought about, as the ferment of christianity was introduced into the wars of mankind.

That the world was ready for the reception of the christian religion, is obvious from three main facts which we will briefly consider:

1. The Roman empire had united all civilized nations into one political body.

2. Paganism had confessed its total unability to give to mankind the eternal truth.

3. Paganism had also commenced to cry for help and Judaism had spread over the whole world its promises of a Messiah.

I.

It is indeed a remarkable fact that the birth of Christ is coincident with the most brilliant period of Roman history. The name Augustus designates the zenith of Roman power. Rome was the centre of the civilized world. To the city on the

Tiber flowed the representatives of all nations. Here was seen the muscular Britain and the black African, the Persian and the German, the despised Jew and the crafty Syrian. In the forum of Rome stood the famous milestone with the inscription: "Here is the centre of the world!" Here the artist exposed his statue; here the political orators discussed the primitive right of humanity in all the original enthusiasm; here the poets read their literary productions in all their freshness; here the philosphers expounded the deepest themes of human speculation. Here the Roman generals exhibited the princes of all conquered nations to the eyes of the Roman people. From here the Proconsuls departed into the provinces, to administer Roman law in Britania and Syria, in Egypt and Judea. Well built streets enabled communication between Rome and the remotest provinces. On these streets the Roman legions marched to subdue an insurrection or to conquer a distant enemy. But on these streets also journeyed afterwards the messengers of the King of Kings, with divine authority to break down even the Roman empire.

The historical importance of Rome lies in its all absorbing progress. They are robbers of the earth. They fuse all nations into one. Oriental despotism had erected high walls between the nations. Rome broke down these walls; broke down oriental seclusion and founded a universal government on a broad foundation, Every nation retained its own kind of religion and under this legal protection of the various forms of Pagan religions—christianity could take root in every country. A universal empire was erected by Rome, composed of the most different nations. But this political unity enabled the dawning of the great idea of universal brotherhood with universal wants and universal sources of truth in the minds of thinking men. Hundred years before, the idea of a universal religion had been laughed at as a lunatic idea,— now, such an idea could be conceived, since universality was exemplified in a universal political kingdom.

Rome's historical mission was—to collect the different nations into one; and we are justified in saying—*to collect them for Christ.*

II.

Christ as the great physician did not come, before thinking men of civilized nations had come to the conclusion, that they were sick and could not help themselves. And at the time of Augustus, heathenism confessed its inability to satisfy the spiritual wants and desires of the human breast in the strongest terms. Grecian culture and philosophy had reached its most brilliant lustre, without satisfying the people. The whole life was connected with religious exercises, but the faith in the power of their deities was gone and the higher classes of society sank into scepticism and superstition. One philosopher said: "I believe, that there are gods, but they are unconcerned about humanity. If they were, then the good would be happy and the bad be punished." The Greeks worshipped their gods in the morning and laughed and mocked at them in their theatres at night. Lucretius declares all religion to be a gigantic monster which crushes the human race under its feet. "It is only good to terrify women and children." Cato and Caesar confessed their infidelity openly in the senate. Plinz draws this conclusion: "There is nothing more certain, than that there is nothing certain and that man is the poorest and yet the haughtiest of all beings!"—and then he adds: "There is one consolation left to him,—he may end this wretched life himself."

Other circles which were not gone so far yet in scepticism, resorted to foreign religions. In the time of Alexander the Great, Grecian culture and religion flowed eastward;—now the direction is changed and Oriental mysticism is heartily welcomed in Greece and in Rome. The ladies of the highest rank, after having spent the day and the evening in gay society, go through the different punishments in the oriental temples at night to quiet their conscience. All possible sources of pleasure had been exhausted. The higher classes are sick of luxury. Poets like to draw back into the past, as the senators used to sit yet in the meadows to discuss the welfare of the nation. Gayety and pleasure leaves the soul unsatisfied and what will become of it after death? Death! that's the important word which agitates all thinking minds. Over the social life of the higher classes broods a deep melancholy in the reign of Augustus. Are there any proofs for the immortality of the soul? Cicero enumerates the various philosophic views of this subject and remarks: "Which of these views is correct, a God may know!" Ancient culture with all its poetic lustre and philosophic erudition looses confidence in itself to quiet the human heart. If then immortality is so uncertain, death must be a deliverer. "He, whom the Gods love, may die young!" and "He is the happiest who never was born!" That is the end of ancient philosophy. The dark shadows of pessimism float over the gay and brilliant world of the Golden age. "Do you see yonder hill on the brink of the sea?" asked Cicero—"from there the way goes down into the depth,—and there—deep below—is the end of all puzzles!"—*Suicide*—that's the word of comfort with which ancient heathenism attempts to hush away the great problem of life. "There is a way by which to get out of this life!"—that is the consolation with which this ancient erudition of life closes its archives and leaves the human soul to grope in the dark.

III.

But the birth of Christ would not have brought about such a religious and political revolution, if there had not been connected with the testimony of impotence on the part of ancient paganism a *longing* for help and a relative readiness to receive it. But close examination of the archives of ancient religious meditation and philosophic speculation, obliges historians to state: that ancient paganism contained faint, glimmering hopes for revelations that would dispel the darkness and send forth light into the human hearts.

"O, if a God would come and teach us!" exclaims one of their philosophers. The deities of the different nations flooded into one and thereby the belief of one universal god, omnipotent, was suggested. And this belief in the one god was fostered by the religion of the Jews as they poured through all countries. They organized their own congregations in every city and built their own synagogues. These synagogues became the centres, from where the light and the promises of the Old Testament beamed out to all classes of society. In the reign of Augustus the silent report of a king to be born in Judea was spreading over the whole world. Sounds of hope for a spiritual delivery are heard through the night of heathenism. From the classic lore of the Roman poets, from the philosophic erudition of the Greeks, yea from Oriental mysticism—from distant Persia and India—comes the cry, louder and louder to the people of the chosen seed: "Watchman, what of the night?" It is a stretching and a longing and a reaching out of paganism after Christ, verifying the words of Tertullian: "O soul of man, thou art by nature a Christian!"

Yes, the time was come. Heathenism had developed its choicest blossoms,—but they were dead blossoms. Judaism had shown man's depravity—but could not correct it. Now the Lord came, humble in appearance, but erecting a kingdom of spiritual power, before which the Roman sword dropped into the dust and ancient wisdom bowed in deep humility.

For the Mennonite.

YOUNG PEOPLE.

BY JOSEPH S. TAYLOR.

In an article entitled as above I discussed in your last issue some aspects of an interesting question. For the crudity of that article, due to inexcusable haste, I beg the reader's indulgence. If he does not share the writer's enthusiasm I hope he will be patient while I return to the subject.

From a condensed report of the late Conference proceedings it is learned that the subject under discussion was put to that body in this form:

"Is the state of spiritual life and piety in our congregations at the point which the Scriptures desire, and if not, can we come nearer to the point if we go on in the old ways, or must we make new efforts and introduce new institutions to revive the congregations and awaken new interest? if so, how can we do this?"

The Secretary adds that "an interesting discussion followed, in which many members of the Conference participated."

We would fain have heard that discussion. Whatever it was, it did not result in action. Perhaps it is as well. The columns of the MENNONITE afford a capital ground for the further prosecution of the inquiry. We shall devote this article, with the editors' permission, to a statement of the problem. We invite every reader to solve it for himself and, if he choose, publish the result in these columns. We will give to the conservative brethren every advantage, setting the question proposed in the light of the accused party and making it incumbent for every proposed innovation to establish a *raison d'etre.* Any man may probe, sift, overhaul, cross-question, torture, anatomize; the question shall stand or fall on its merits.

I. *Proposition.* It is averred that a weakness exists in the Mennonite church; a weakness which, if not checked, must necessarily prove fatal to the very existence of the church as a distinct body. This weakness consists in the fact that the depletion by death is more rapid than the repletion from the ranks of the young—a state of things which, if allowed to go on, can have but one result.

II. *Propositon.* A remedy is possible. To find it, one must look abroad and study how prosperous churches prosper. This in science is the *empirical* method; in religion it is the common sense method; in both it is the only proper method.

III. *Propostion.* All successful churches minister to the needs and peculiarities of the young; and all churches prosper in proportion as they attract or repel, foster or neglect, the children. The Roman Catholic Church establishes its dominion over the hearts of the young by a glittering and magnificent ceremonial that engages the imagination of children and the ignorant. There are few male converts to Catholicism. The church owes its success in numbers to a policy which makes every child of Roman Catholic birth, out of love or fear, embrace the faith of his father and mother. All the great city churches multiply attractions for the young people.

IV. *Proposition.* Every church should have one or more of the following organizations:

1. A "Society of Christian Endeavor."
2. A Dorcas Society.
3. A Missionary Society.
4. A Prayer-meeting in which the young are encouraged to take part.

V. *Proposition.* (a) Our children learn the German dialect (called Penn. Dutch) from the cradle. (b) They learn the English *imperfectly* in the schools, while they are allowed to speak the dialect on the playground and at home. (c) A decreasing number learn annually to read and understand real German. The remedies are (a) a better understanding of English

on the part of the young, and English instruction from the pulpit; or (b) a thorough education in German, which is now impossible; or (c) preaching in the vernacular dialect.

There you have the question. I shall ask of the editors a favor—that they assign to each of five writers one of the above complex propositions for discussion in these columns.

New York, Nov. 3, 1886.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

THE PARENTAL "NO."

It is hard for parents to say "No," and harder still for them to say it so that children shall know that "No" is meant. With the severe experience and training of the Fathers of our country,—and these fathers embraced, in their meaning and manners, all the mothers—has gone the meaning of many words which are spoken, and "No" is one of them. But there is no more important word for a parent to speak, none that he should utter more carefully, none that he should use with such certainty of its being understood. I shall never forget a scene that occurred years ago at Clarendon Springs. A father and his little son were resting after a long walk upon the grassy slope of a hill that ended abruptly in a precipice. The little boy, unconscious of all danger, asked to turn about and gather flowers that grew near the brink. The father said: "No, my son." "Why mayn't I, father?" was the natural question of the little lad. Then up spoke a stern, old man, with wrinkled face and silver hair, who was sitting near, "Because your father tells you so, boy."

His severe words gave an emphasis to the parental "No," which was never forgotten, and that youth grew to manhood, and never again questioned the wisdom of his father's decision with another "Why mayn't I, father?"

Perhaps it is harder for the parents to say "No" to daughters than to sons. Young men learn soon, if they learn at all, that obedience is a necessity in the management of business, and of all affairs where duties are to be done and trusts executed. They see others do what they are told to do, without question and without hesitation, and they learn to give and to expect a prompt response to authority. But with young women it is different. It seems hard to cross their wishes, to tell them that what they desire to do is foolish and dangerous, and that they cannot do it. It is difficult to convince any woman by argument, for their reasoning faculty is not often very active, and if the affections are enlisted, it is impossible to carry any case by logic. The parent must be able to say "No" in such a manner that it will carry conviction which argument could not produce, simply because it is the word of one who is loved and reverenced. The daughter will say: "Father, I do not agree with you, but I know that you are wiser and more experienced than I am, and that you love me with all your heart, and I will obey you." It takes a dutiful and loving heart to make such an answer when interest or affection are involved, but if the parent has trained the child with that sweet union of love and law which is the best government for us all, the chances are that such an answer will be made.

A father and mother once sent for me to talk with their daughter, who was set upon marrying an attractive but worthless man. They had exhausted their arguments and appeals, and the girl was unmoved. I knew the man, a shallow-pated actor at low theatres and a reciter of comic poetry at travelling shows; handsome for that style of creature, without a heart, and familiar with low vice. I told the girl just what he was, and the sort of a lover he would be; that he cared nothing for her except as a passing fancy, that his profession was not one which offered her the prospect of a happy life, that he would desert her as he had done others, and I used all the influence which I had to delay, and, if impossible, prevent her ruin, but in vain. She only said that he loved her, and that I was leagued with her parents to prevent her from becoming the happiest woman in the world; and a few days after she ran away with her lover. A mock marriage ended after a few months in misery and a divorce; and the parents took back their daughter, a blighted flower, to grow old, and ugly, and peevish, and unhappy in the house where she might have been an ornament and a help. If the child had been taught from the cradle to respect the parental "No," and if that "No" had been wisely uttered, the maiden would not have gone so sadly wrong.

The parental judgment seems prejudiced to young eyes, and there is sometimes a lack of sympathy between the heart that beats slowly as years retard its action, and the heart that throbs rapidly with each fresh impulse of youth. But if there is true love between parent and child, the child may be sure that the father's or mother's "No" is never harsh, and rarely a prejudiced decision. The parent who desires to make his children happy must begin while yet they are young, not to thwart them in every little impulse and action—but to say "No" when it is necessary and judicious, with such solemnity and emphasis that it shall no more be questioned or evaded than the laws of nature or the decrees of God.

Such wise and emphatic utterances will be heeded, and young men and women will be saved by this kind and decided negative from the mischief which weak fondness and unreflecting vacillation have wrought for many unfortunates. The old maxim is usually quoted for the young, "Learn to say no." We would apply it to fathers and mothers. Learn to say No; and to children we would say, "Learn to hear and obey No."—*N. Y. Observer.*

THIS CONCERNS YOU.

The day is coming when this brief scene which we call life shall be slipping away from us. The time is not very far distant when somebody else will sit in your office, and another head will regulate your commercial transactions, and another person will make money out of that trade which you have been carrying on so well. You, my dear brethren, have scarcely found time to think about your soul perhaps, scarcely found time to commune with God, peradventure, scarcely found time to ask yourself whether you have got a soul. You will have to find time to lay on a sick bed, and you will have to find time to die. Think of that moment when the visions of this world shall grow thin and unsubstantial, and seem to melt away from your dying eye. Think of that moment when the busy sounds shall die upon your dulling ear, and sobbing friends beside your deathbed shall be unable to reach with their last duty that passing spirit of yours. Think of that step into the unknown. Are you ready for it? The just shall live by faith, and the just shall die in faith. Death has no terror for the man who has committed himself in the everlasting arms of love. He steps forward boldly into the unknown, without misgiving, and without fear. He knows that, whoever else is there, his Lord is there to meet him, and, having trusted Him in life he can trust Him in death. Having trusted Him for time, he leaves himself in His hands for eternity. O men and brethren! you do not know what you lose when you lose the life of faith.

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merit sieze the victor's crown.
The battle is not to the strong,
The race not always to the fleet,
And he who seeks to pluck the stars
Will lose the jewel at his feet.
—*Phœbe Cary.*

"HALF WAY IN THE GATE."

In the midst of recent religious interest a little girl said of her backslidden father, "Papa is still half way in the gate. If I was in his place I wouldn't want to stand half way in the gate. I should think he'd be cold out there. I would either come clear in or go clear out, wouldn't you?"

There was only one gate of entrance to the Tabernacle, even as there is only one way of access to the Father. "I am the door," said Christ; "by me if any man enter in he shall be saved. No man cometh unto the Father but by me."

The pious Jew could never have presented his offering if he had lingered at the gate, and would have hindered others from coming. Before his gift could be laid upon the altar he must come through the gate with the living animal unblemished and perfect in every part. And so before we can offer unto the Lord "an offering in righteousness" we must not only come through that "new and living way" provided, the blood of Jesus, but we must come bringing our bodies "a living sacrifice, holy and acceptable unto God."

The "half way" professor not only cannot draw nigh to God himself, but is a perpetual stumbling-block to those who would enter "the strait and narrow way."

Those only who fully enter here the gate of spiritual privilege and opportunity can be sure of having at the last an abundant entrance through the gates into that city whose maker and builder is God.

THE LORD'S POCKET-BOOK.

"Whose pocket-book is that you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is His also."

"Well," said the man thoughtfully, "I hope I do belong to the Lord; but your remark throws a new light on the subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, 'my pocket-book,' as my Lord directs. I must think this matter out, for I confess, honestly, I never looked at it in the light in which you place it.—*Selected.*

DO NOT BORROW STRENGTH.—If a man cannot do his day's work, in whatever line he labors, without the lashing of his physical powers by a nerve or a brain stimulant, or without the deadening or the benumbing of his senses by a narcotic or an anodyne,—so that he will lack a full consciousness of the fatigue to which he is subjecting himself, he is using to-morrow's strength for the work of to-day; and he must expect the consequences accordingly. He is bankrupting himself as surely as the foolish boy or the foolish girl who squanders the surplus income that ought to form the reserve fund of maturer life; and he has, for his equally foolish course, no such excuse of ignorance as the inexperienced youth might proffer.

FOR THE CHILDREN.

HONESTY REWARDED.

A girl was employed in a paper mill. She was handling a shipment of old papers, which had arrived for use in the mill. Her keen eyes detected two small bills that looked like money. She examined them, and to her surprise found that one expressed the value of one thousand dollars, and the other five hundred. She did not make a sharp glance around to see if any eye was upon her. She arose and walked with a noble air to the proprietor. Placing the notes in his hand, she awaited his decision, with a palpitating heart. He told her he thought they were genuine. Knowing where the bundle of old papers came from, he reported the discovery at once. They had been brought from a bank. The bank replied that several years before a loss had been sustained of fifteen hundred dollars. The notes were quickly forwarded to the bank, and claimed with no little expression of gratitude; for innocent parties had all this time been under the dark shadow of suspicion. And the girl was not forgotten. She received the handsome reward of three hundred dollars.

This noble girl did just what was right. Anything else would have dimmed her conscience, and put a thorn upon her pillow; would have taken the angelic look from her eye, and enshrouded her countenance with guilt. How sweet the satisfaction of doing right! Yet the reward makes it all the sweeter. A worthy recognition of true merit makes merit shine. We congratulate the young lady because of her purse, but more because of her honest heart.—*Standard Bearer.*

A BOY GROWN UP.

Young people rarely realize, when criticising their elders, that the traits or habits that seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indication of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the golden rule; they are the card of introduction to strangers. A friend can introduce you to good society, bnt he cannot keep you there; that depends on yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with. Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man.

If as a boy he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men, a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn is to watch those men who arouse adverse criticism, and carefully avoid their habits, both of mind and body. Remember the old adage, "By others' faults correct your own."—*Christian Union.*

THE LIMPET AND THE ROCK.

While I was walking on the sea-shore, says a clergyman, I saw a number of limpets on a rock, and I determined to have one. So choosing a very pretty one, I tried at first to pull it off with my hand; but no, it clung to the rock so tightly that I could not move it.

"What!" thought I, "a little thing like you to be stronger than I! I'll try my walking stick."

And so I did. Putting one end of it against the side of the limpet, I tried with all my weight and strength to push it off.

But no: not a hairbreadth could I move it, more than I could the rock to which it clung. Though so weak a little thing, it stuck so fast that it seemed as strong as the rock itself—just as children clinging to Jesus, the Rock of Ages, have almighty strength and can never be moved.

"Well, my little friend," thought I, "I'll see whether I cannot have you yet; as one way won't do, I'll try another." So, having plenty of time to spare, I sat down very quietly upon another rock close by and watched, scarcely moving my eyes off the limpet for one moment. For a long time I watched in vain; there stuck the little limpet.

But presently I thought I saw it move a little. Oh, how eagerly I watched it then! Another minute, and—yes, there it was, actually moving off the rock!

"Ah!" thought I, "I'll have you now." And, with one sudden grasp, I hid it in my hand, because it was not clinging to the rock.

Dear friend, whenever Satan tempts you to get away from Jesus and wander into sin, cling fast to the Rock—cling to Jesus.

Whatever his successes and gains, the worldling spends his labor for that which can never satisfy.

A CRITICAL MOMENT.

I was talking a few weeks ago with a clergyman at the West who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said when the intoxicated son had retired, "Mother, how do you stand this?" "Oh!" she said, "I have stood this a good while: but it don't worry me now. I found it was worrying me to death and I put the whole case in God's hands, and said, 'O God! I cannot endure this any longer; take care of my son, reform him, bless him, save him, and there I left the whole thing with God, and I shall never worry again." "The next day," said the clergyman who was talking to me in regard to it, "I met my brother, and I said, 'John, you are in an awful position.' 'How so?' said he. 'Why, mother has told me that she has left you with God; she doesn't pray for you any more.' 'Is that so? Well, I can never contend with the Lord; I shall never drink again.'"

He never did drink again. He went to the far west; and at a banquet at St. Louis given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine; and they insisted until it became a great embarrassment as they said to him: "Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said: "Gentlemen, there was in Boston some years ago, a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habit and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man sitting next lifted a knife, and with one stroke broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! don't drink!"

Oh! that man was a hero. He had been going through a battle year after year; that was a great crisis. What a struggle! I tell you this incident because I want you to know that there are a great many men in peril; and when you are hard in your criticisms about man's inconsistencies you do not know what a battle they have to fight—a battle compared with which Austerlitz and Gettysburg and Waterloo were child's play.—*T. Dewitt Talmage.*

THE LITTLE BOOT-BLACK.

Many years ago there was a little bootblack who had no home at all, only the steps of an old house to sleep under at night. Do you wonder that he talked bad grammar, and even used bad words now and then? Almost the only useful thing he had ever learned was, "Shine your boots, sir!"

One night, as he was about to "go to bed" in his queer lodging-place, he heard a sweet voice in the old house singing the hymn that begins:

"I want to be an angel."

Some poor little girl had learned it in a mission school. He went to sleep with the song ringing in his ears, so that all sorts of bright things got mixed up with his visions of boots and bread.

"That's a real good song," said he in the morning, as he waited for the little girl, and went with her to the school and became a bright scholar. In time he found a home with a good man, who kept him until he grew up and became a teacher in the school. So you see how God could make a little song, on a little girl's lips, bring a great blessing to this poor boy.—*Advance.*

BAD BOOKS.—Never, under any circumstance, read a bad book; and never spend a single hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy second-rate books is a grievous waste of time also. In the first place, there are a great many more first-rate books than ever you can master; and in the second place, you cannot read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends—books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Lord Coleridge.*

GOLDEN THOUGHTS.

Be sure your ground be good, and then be sure you maintain your ground.

To the child of God nothing is sweeter in this life than to prepare for a peaceful passage out of it.

Knowledge of God and his Son Jesus Christ is true knowledge, better than that which the wisest of worldly scholars pursue with eager interest.

It is good that we sometimes have trouble and crosses, for they make a man enter into himself and consider that he ought not to put his trust in any earthly thing.

Christ is a tried foundation. He has been tried by God and by devils, by many who are now in glory and by others who are now on their way thither, and he has never failed. All the stones founded on him become living stones, and they are all cemented together by his blood.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of Subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, DECEMBER, 1886.

We are exceedingly pleased to notice the increased interest manifested by some in writing for the columns of the MENNONITE. This evidences an interest both in our paper and in the cause which it advocates, as well as more particularly an interest in the church organization which the MENNONITE represents. We trust that those who have thus taken hold of the pen to write for our paper will not soon lay it down again; and that others, who are equally capable, may be induced by the laudable efforts of a number of our brethren to also sent in articles for publication. By helping along in any good and noble cause we become more interested ourselves and may be a means to benefit and interest others. And it cannot fail, the more correspondents and co-workers our paper has, the more interesting will it become to all. Come then, brothers and sisters, and help us along in the good work. S.

Grace took a short cut and a compendious way with the repenting thief. Christ can not only run, but fly post with some in a few hours to heaven. Grace hath eagle's wings with some, and some wrestle with hell, fight with beasts, make war with lusts, and are dipped in and out as the oars in the river in floods of wrath from their youth and a long time. Caleb and Joshua for two generations were in the journey to Canaan; many thousands, not born when they entered the journey, yea, generations, arose and entered into that good land with them and were there as soon as they.

CAN SATAN ALSO CAST OUT SATAN?—The *Advocate of Peace* says: "An honored friend has suggested, that if we would effectually oppose the secret machinations of the enemies of peace, we should like them organize a secret society with the badges, passwords etc. The *Advocate* has its grave doubts whether such a course would help the cause of peace and adds, "whether it would or not, such are our views as to secret societies, that we could not consistently favor forming or joining one." We heartily concur with the outspoken and plain language used, and as we regard war and secret societies as equally sinful and pernicious and as both originating from the same source, we would ask the question, "Can Satan also cast out Satan?"

CHURCH NEWS.

MISSION FESTIVAL.

In connection with the ministerial conference, a mission festival was held at the Upper Milford church on the evening of November 15.

The meeting was opened with devotional exercises by A. B. Shelly. A. M. Fretz spoke on *Indians*, dwelling on the habits and characteristics of the American Indians. After pointing out the savage and unfavorable side of the Indian, the speaker referred to mission work among the Red Men, showing that the wild man of the forest can also be civilized and christianized, in proof of which he read a number of letters written by Indian children of the Carlisle school. Reference was also made to our mission among the Indians in encouraging words.

A. B. Shelly read Matthew 9, 37, 38, as giving an introduction to his address on India. He spoke of the heathenish practices of the people of India. The extent of these practices were compared with mission work among the people. The idolatrous worship of the natives was dwelt upon at length; special reference was made to the cruelties practiced by the worshipers at the Holy Ganges. The speaker showed, that though much has been done, the harvest still is great and the laborers few.

N. B. Grubb spoke on Home Mission Work, urging, that while we are laboring in the foreign mission cause, we should not neglect the work nearer home. In fact this work should be first attended to. Calls for help are coming in all around us, and we should heed them by going and preaching the Gospel and organizing new congregations. The Bro's. address was very edefying and we only regretted that his time was so limited. After the addresses a collection was lifted for home and foreign mission purposes. F.

MINISTERIAL CONFERENCE.

A Ministerial Conference was held by the ministers of the Eastern Conference in the Upper Milford church, Zionsville, Pa., on Monday, November 15.

The following ministers were present: A. B. Shelly, J. S. Moyer, C. H. A. Van der Smissen, Wm. S. Gottschall, and Allen M. Fretz.

A. M. Fretz opened the exercises by announcing hymn No. 7, reading 1 Co., 3; and prayer. J. S. Moyer was elected chairman, and A. M. Fretz secretary of the meeting. Rev. E. Keller of the Reformed Church, and Rev.——— Clewell of the Moravian Church were by vote admitted as participants in the discussions.

The first exercise on the programme was an exegetical treatise by Rev. J. S. Moyer, on John 16, 8—11. The speaker very ably treated the text, we have however only space for a few hints on the different topics. The text treats of the work of the Holy Ghost. We find a two-fold work of the Holy Ghost: 1. Toward the World. 2. Toward Christians. The world cannot receive the Holy Ghost. The Holy Ghost reproves the world through God's Word, through conscience. Reproves of sin. What is sin? Unbelief the only sin which will exclude man from heaven. The sin of the Jews. Of Righteousness. When Christ was on earth He was accused of having an evil spirit, of unrighteousness. After his ascension his righteousness must be revealed; the Holy Ghost is to reveal it. Also convince man of that righteousness by which we can through Christ become righteous. Of judgment. "Prince of this world,"—Satan. He is judged,—has no more power over those in Christ.

The next subject on the programme was a homiletical outline of John 3, 16, by Rev. Wm. S. Gottschall. The speaker having previously referred his topic to Rev. Van der Smissen, the latter presented an interesting outline of the text.

Topic third: How could Christ, who himself was one with the Father, say: "My God, My God, why hast thou forsaken me? was discussed by Rev. Van der Smissen. The speaker remarked that this was not a question of inquisitiveness nor vain fowardness, but one of spiritual interest. To present the practical value of this question more fully, we will give the following subjects to consider:—If Christ is true God, could He be forsaken by himself? If Christ is not true God, what benefit can we have from his sufferings? These are questions which, in the consideration of this subject, are encountered by every thinking Christian. If Christ came to bear witness unto the truth, as He himself is the Truth, we cannot but accept His word, "My God, My God, &c." as full and perfect truth. The scriptures teach us that Jesus Christ is true God. He says, "I and my Father are one." From which we learn that there is a spiritual union existing between the Father and the Son similar to the union between Christ and His believers. However not a material union. The Bro. showed that as Christ was true God, his sufferings for man's sins were far greater than the sufferings of man could be. As a loving mother suffers in and with a sick child, and often more than the child itself, though not sick herself, but out of love to the child, so He who knew no sin, suffered out of love, in and with the sinner and more than the sinner ever could suffer, because only He who tasted and continually experienced the love, the happy union, with the Father, could fully taste the sufferings of being forsaken by God &c.

AFTERNOON SESSION.

The next subject was: What is the use of pastoral visits, and how can they be made profitable, by A. M. Fretz. The uses of pastoral visits were summed up as follows: The work of the minister is more than merely to preach the Word, he must also be a pastor, one who tends the sheep and lambs. Therefore are pastoral visits necessary. 1st. The minister can form a closer and more personal acquaintance with his members. 2. The members can become better acquainted with their pastor. 3. They give the pastor opportunity for speaking personally to his members. 4. They are signs of interest on the part of the minister and may be conducive to more interest among the members. 5. Members of families, who are not yet members of the church may be won. To make them profitable. 1. They must be made with these objects in view. 2. The couversation should relate to spiritual and church matters. 3. The members should be made to feel free to converse with their pastor on religious matters. 4. He should read and pray with them. 5. Visits should not be too long but more frequent. 6. The visits for the following week could me announced from the pulpit.

A. B. Shelly would add one more advantage of pastoral visits, viz: More regular attendance at church. Rev. Van der Smissen does not favor short visits. Very practical remarks were also made on this subject by Revs. Moyer, Keller and Clewell.

The next topic was: What ground shall we take in regard to invitations to preach at Sunday-school picnics, celebrations, and for other denominations. Rev. Grubb to whom this subject was assigned, not being present, it was discussed at length by all participants present.

By vote it was decided to hold the next conference in Philadelphia, in the month of February, and that the resident minister shall hereafter arrange the programme and act as chairman. For our next meeting he shall also fix the day of meeting.

The conference closed by singing a hymn, and prayer led by Rev. Keller.

ALLEN M. FRETZ,
Secretary.

God hears the heart, though without words; but He never hears words without the heart.

Prayer is the key in the morning, that opens the treasury of God's mercies; and in the evening, prayer is the key that shuts us up under His protection and safeguard.

MISSION DEPARTMENT.

For the Mennonite.

DOMESTIC MISSIONS.

I am a reader of the MENNONITE since March last. In its earlier numbers requests were made for contributions to its columns. It is the importance of my theme, not my skill as a writer, which encourages me to make the effort. The church of which the MENNONITE is the organ, is the Old Mennonite church reformed in certain particulars, or better adapted to the progress which mankind is making as time progresses. In my view such a step was necessary and proper. Everything moves onward, and religion being no exception. Cast a glance back over the Christian Church for a period of only thirty years, and the change is apparent, however reluctant any church may be to conform to it. Persons born and raised at different periods of time have naturally different religious views, though taken from the same book, the Bible.

The MENNONITE frequently publishes articles from their missionaries. They come from those who labor in our Western Territories, or in foreign lands. In this work your church has commendably improved on the Parent Church. But, while you are converting these far-off people, are there not places at home nearly uncared for? Such I designate Domestic Missions. Do you ask where such exist? Of such is our village of S——. Her population is over six hundred souls. There is no congregation of any religious denomination within her territory. The Old Mennonite church has a meeting-house here, and holds regular services every three weeks, Sunday afternoon, and occasionally at other times, when there are visiting ministers among them. There is hardly no exception to a large audience. True, there are three congregations Old Mennonites, Reformed, and Lutherans within three miles from us. But for all, there are many religiously inclined people, who are not members of any church, and they are principally descendants of families, who are members of the Old Church. Two causes may be assigned: 1st. A church whose discipline coincides more nearly with their own religious views, and 2nd, an opportunity to join such a one. Is the conclusion unreasonable after having heard persons express themselves who to-day stand outside of any church, "How terrible it would be to depart this life suddenly!" Also others feeling unqualified to hold office in Sunday-school simply because not members of any church. Here is a mission at your door. The successful missionary, or better still the pastor, who has a flock in charge, could here "Sow in tears" what could afterwards be reaped in joy. Efforts have been made, and are now being made, to establish churches. Heretofore they failed. It is hoped the present effort will be more successful. A primary cause of their failure seems to be the want of a suitable place. Their only places were the public school-house and the hall connected with the tavern, which latter place is the one now used. It is quite probable that a suitable place can now be had with a little expense, as it is said that a Sunday-school was to be started in it. The Mennonite meeting-house was so far "hermetically sealed up" for all that were making efforts to establish congregations. Quite probably their view of John 13, 35, "By this shall all men know that ye are my disciples" applied only to the twelve apostles. Secondarily and perhaps not leastly, the persons making the attempt were such as had no experience, or who had not been successful elsewhere. In the precious cause of Jesus considerate people follow not men who are no leaders themselves, or who will but lead them astray. Here, then, is a harvest, and may God in his infinite mercy send reapers who have the ability to bring light out of darkness and sinners from death unto life everlasting, is the increasing prayer of him, who is in favor of more churches for S——.

J. D. M.

PLAN TO EVANGELIZE THE WORLD.

Last year papers, written by the Revs. A. T. Pierson and J. M. Driver, appeared in an American periodical relative to this important subject. These coming to the notice of our fellow-countryman, Mr. Robert Arthington, of Leeds, by whose practical sympathy with missionary enterprise Africa is largely benefiting, he sent the proprietors of the magazine a copy of the resolution he had moved at one of the "February Simultaneous Meetings," without receiving a seconder. It was to the effect that the time had come to map out the world in portions, in its heathen parts, and allot it amongst all the missionary societies, thus enlarging the fields already occupied, and giving new spheres to each society, so as to cover the entire globe. M. Arthington suggests that the directors of each of the missionary organizations of Europe and America would do well to devise a plan of putting this in practice, which in a conferance of delegates should be submitted to all the others, that thus might be obtained a plan for general adoption.

"Would not," he asks, "the occupation of the whole world, simply for its evangelization by the Word of God, be greatly to His glory? I judge it would not be difficult to make prayerfully the proposed apportionment of the unevangelized parts of the world." Again, Mr. Arthington says: "If we do not attain all we could desire, it would be a great advance to have made the apportionment. Who can doubt that this plan, if accepted and carried out, would lead to an amazing increase of missionary effort and success? Any one might still be free to preach the Gospel in any part of the world, but for economy of time, strength, money and forces, all might be entreated not to establish missions in parts assigned to others and occupied by them." At the request of Mr. Arthington, a copy of the resolution was forwarded to Dr. Pierson and Dr. Driver, both of whom cordially approved it. Dr. Pieason wrote: "This is just the thing. Why not print Mr. A's letter, and keep the subject prominent? 1892 is the 400th anniversary of the discovery of America, and the 100th anniversary of the first Baptist Missionary Society of England. The apportionment ought to be made and the fields occupied by that date."

Is there anything unreasonable and impossible in all this? The plan of economizing effort has been attended with signal success in the Pacific islands; and it was the boast of even the Apostle Paul himself, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." There might, in this agreement of purpose, be at last found that union in division which is all we can hope for in pre-millennial times! Would the supporters of societies be less like to give willingly of their substance when they knew that tracts of land were wholly dependent on their efforts and their messengers for a knowledge of the truth? We think not; but rather that augmented responsibility would incite to greater earnestness, interest and liberality. These may seem like Utopian dreams, but, at least, let them be proved in actual experience to be so before Mr. Arthington's scheme is finally rejected.—*London Christian.*

FROM OUR MISSION STATIONS.

Missionary Haury writing to the *Nachrichten* under date August 25, says, that, Providence permitting, they would re-open their mission school with the month of September. And as they expect a considerable increase of scholars, he feels the necessity of asking for the following articles of clothing and bedding as most in need of: Colored chaff beds, sheets, comforts, blankets, pillows, pillow-cases, comfort-cases and towels. For Boys:—Hats from Nos. $6\frac{1}{4}$ to $6\frac{3}{4}$, children's shoes, Nos. 6 to 12, boys' shoes, Nos. 7 to 9. For Girls:—Dresses, aprons, chemises, drawers, stockings, and shoes for girls from 4 to 9 years of age. Clothing should be suitable for Fall and Winter wear. They can also use suspenders, woolen scarfs for boys and girls, handkerchiefs, and wool for knitting. Many of these articles they are greatly in need of.

The articles should be sent by freight, not by express, to the following address.

S. S HAURY,
Cantonment. Ind, Terr.
via Caldwell, Kansas.
Care of "Frisco Line" (St. L. & S. F. R. R.)
St. Louis, Mo.

MISSIONARY NOTES.

The Japanese have so high an appreciation of Christian morals that when they secure foreign teachers for their high schools they try to get Christian teachers.

It is a cheering sign of the progress of the Gospel in Brazil, that the evangelical church at Rio Janeiro opened its new building, containing a large hall and school-rooms, April 4, free of debt.

The late Hon. Jesse L. Williams, of Fort Wayne, Ind., left legacies of $8,000 and $4.000 respectively to the Presbyterian Board of Foreign Missions and the Presbyterian Board of Home Missions.

There is but one Protestant religious publication in New Mexico, a well-conducted monthly Methodist paper of sixteen pages, half in English and half in Spanish, which has reached ten numbers.

At Lucknow, India, where so many were murdered during the Sepoy rebellion thirty years ago, thirty thousand children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession.

There is said to be a very urgent call for new men to reinforce the American Board's Zulu mission. The Rev. H. B. Bridgman, of Umzumbi, thinks Natal never offered a more promising field, nor so favorable a moment to occupy it.

The Foreign Mission Committee of the English Synod have accepted the offer made by Mr. Morton, of Caterham, to open up a new mission district in China. Mr. Morton will bear the entire cost for three years, including the sending out and maintaining of four missionaries. Two missionaries, one medical and one ministerial will be despatched as soon as possible. Mr. Morton, in addition, has offered to purchase a site and build a hospital at Taiwanfoo.

Germany has at the present day no small part in the missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these, 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were $1,276,800.

THE SABBATH SCHOOL.

CHRISTMAS MORN.

BY R. S. HOLMES.

Sweetly sang the choirs of angels
When our Christ was born;
Holy anthems, glad evangels,
Ushered in the morn.
Through the wintry night air pealing,
Swelled the song God's love revealing—
"Peace on earth, good-will to men."

Down the intervening ages
Rings the holy word,
Infant lips and lips of sages
Join to praise our lord.
And while Christmas bells are ringing,
Thousand hearts their joys are singing,
"Peace on earth, good-will to men."

Hear, O heart, the simple story:
On this Christmas morn,
Jesus Christ, the Lord of glory,
Unto you is born;
And while earth and heaven rejoices,
Join, O heart those happy voices,
"Peace on earth, good-will to men."

A HINT FOR TEACHERS.

A celebrated judge was once visiting in a Sunday-school, and was invited to try to teach for that day a class of boys which had been given up by every one after the first trial. He decided to take it, and then came the question, "How shall I begin?"

The lesson was upon the twelve disciples, and Judge S—— thought if he could have a blackboard, he perhaps might interest the boys by drawing something; he saw that he was without that resource, but found that he had a piece of chalk in his pocket; so asking the boys that they keep very quiet, lest they disturb the others, he bent forward, saying, "I am going to make some marks upon the floor representing men, and then we will talk about them." He simply drew some lines upon the floor, but, before he had finished, one remarked, "Well, I hope he aint a-goin' to tell about all them." "No," he said, "we will speak of only a few." By this time the boys seemed quite interested, and one exclaimed, "Mister, you made one crooked." "Yes, and I shall tell you why." And then he began the story of Peter, the impulsive disciple, of his following Christ and forsaking of all, of his loving friendship, his avowal never to deny him, and then of the arrest of Christ, and Peter's denial; at this moment one of the boys burst out with, "He ought to be made crooked."

"Let me tell you more of Peter," said the judge. Then he went on with the story, telling of Peter's great sorrow for his sin, his growing faith and love, and last, of his martyrdom for Christ's sake.

When he had finished, one said, "You'd better make him straight again," and as all approved it, the judge straightened the line, and he says never before was he so careful to draw a perfect line.

Then the boys noticed that another mark was horizontal instead of vertical, as were all the others, and so the teacher told them of Judas, who was one of the chosen twelve, sharing Christ's friendship, and that he might have been as noble as the others; but instead, betrayed Christ to his enemies and death. Pausing a moment, he then said, "What shall we do with Judas?" There was a brief silence, and then, almost in a whisper, one said, "You had better blot him out." "Yes," said he sadly, "I think we will have to," and, almost breathless, they watched as he rubbed out the mark.

Not one word or act of rebellion, but only the closest attention was shown during the whole lesson, and that day, for the first time, the boys went away thoughtful at the close of the service.—*S. S. Teacher.*

NOTES FOR TEACHERS.

When your class is small, never scold about the absent ones. If you do, those who have braved the storm to be present will wish that they too had remained at home; they might then at least have escaped your scolding.

Do not use illustrations in the primary class which bewilder the children rather than enlighten them. We have seen primary teachers use symbols in their teaching, and then take up half the lesson hour explaining why they were used.

Let your children know that you have good authority for the truths you teach them. When anxious to enforce some special truth, do not be afraid to take your Bible and give them the word as you find it there. Let them know that "thus saith the Lord."

We are told that it is necessary to cut into morsels the spiritual food which we offer children. Very good; the smaller the morsels, the better. But stop there; do not so smother those tiny morsels with sauces and syrups that the children will never suspect the nature of the food you are offering to them.

If members of the church attended Sunday-school as they should, there would be no reason to complain of the young people dropping out in their teens. How shall we accomplish this? Whatever your polity, the authority of the church should be exercised over the Sunday school. With more supervision of the church will come more prayers on behalf of the school, more spiritual life, more scholars, more and better work, more effort, more conversions.

INTERNATIONAL S. SCHOOL LESSONS.
1886, Fourth Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. December 5th.

WORSHIPING GOD AND THE LAMB.—Rev. 5, 1—14.

GOLDEN TEXT:—Verse 13.

As the book of Revelations contains many dark and mysterious sayings and prophecies, the object of these notes is not to enter into any minute details or explanations of the text, but simply to note what appears plain to me, together with what I gather from the notes of others.

Following the narrative contained in the first chap., from which our last lesson was taken, we have the seven epistles to the churches of Asia Minor chaps. 2 and 3. After this John had a vision of the great Judge of the world, chap. 4. In this chapter,—our lesson, John gives us a revelation of the place of honor Jesus holds in heaven. This picture enables us to form some conception of that glory of which Jesus himself spoke while on earth, as having with the Father. We are not able to understand the entire description given by John, but in regard to the central truth, there can be no mistake.

I. *The Sealed Book*, v. 1—4. John saw in the right hand of God, a book, full of solemn contents within and labelled on the outside, and sealed with seven seals. The book appears to have been divided into seven portions, each sealed with a separate seal and containing the purposes and designs of God relative to His government of the world and the Church. The fact that no one, neither angel, nor man, nor demon was able to open the book, filled the sacred writer with sorrow.

II. *The Book Opened*, v. 5—8. But though no man, angel, nor demon could break the seals of this book, there was One able to open the book and loose the seals. It was the Lion of the tribe of Judah, Gen. 49, 9—10; the Root of David, Isa. 11, 1—10,—Jesus Christ. Christ was the Root of David, as to His *Divine nature*; and a Branch of the *stem of Jesse*, as to His *human nature*. He by his incarnation, passion, and resurrection had prevailed to open the book—to explain and execute all the purposes and decrees of God, in relation to the government of the world and the Church. John beheld Jesus as a Lamb that had been slain, now in his glorified state, but still bearing on his body the marks of his sacrificial offering. Having seven horns—possessing all power; seven eyes—having all knowledge and wisdom. This perfectness of power and knowledge is the perfectness of God's Spirit through which Jesus is present with and helps his people on earth. "He came and took the book, etc." The one who is in the bosom of the Father, John 1, 18, alone had power and right to approach God and from Him receive His counsels and mysteries. In v. 8, we have an acknowledgement of this right and power by the whole Church of God—Jews and Christians. The harps, and vials full of oders are the praises and prayers of God's children, poured out to Him through the merits of the Lamb.

III. *The New Song*, v. 9—14. And they sung a new song: The song of redemption. Notice 1st. *The Song.* 1) Addressed to the Lamb. 2) Acknowledging the merit, sacrificial and redeeming work of Jesus. 2nd. *The Singes.* 1) Were redeemed, such as had accepted the redemption through Christ, and were brought back for heaven by the blood of the Lamb. 2) Not only Jews, but out of every kindred, tongue, people, and nation. 3) Were made kings and priests, Every child of God is a ruler over his own body and spirit, and a member of that heavenly kingdom. It is a priest, devoting itself to God's service. 4) Should reign on the earth. Christianity is one day to have the victory over all the earth. 5) Were joined by an innumerable company of angels in their worship of God and the Lamb.

Lesson 11. December 12th.

THE SAINTS IN HEAVEN.—Rev. 7, 9—17.

GOLDEN TEXT:—Verse 15.

A picture of heaven in which only the glory of Jesus and the angels are seen is incomplete. We naturally look for the redeemed; and as in the last lesson we had a view of the former, we can now in this have one of the latter. The sixth chapter gives us an account of the opening of six seals of the book in our last lesson, and what followed. After the opening of the sixth seal the writer is permitted to have a view of the redeemed in heaven.

I. *The Multitude of the Redeemed*, v, 9. 'After this.' See preceding verses, John is giving an account of two visions he had. First, the saved of Israel, v. 1—8. Having given the number of these, he proceeds to take a survey of the redeemed Gentiles. 1) He finds that they are an innumerable multitude. 2) That they are gathered out of all nations;—the work of redemption will not be accomplished until all the nations of the earth are brought under the dominion of the Cross. 3) Clothed with white robes,—emblems of innocence and purity. 4) With palms in their hands,—tokens of victory gained over the world, the devil and the flesh.

II. *The Song of the Redeemed*, v. 10—12. The song of the redeemed is one of praise and thanksgiving. "Salvation to our God"—thanks to God as the author of Salvation and to the Lamb, as the sacrificial offering. How delightful here in this life, in our assemblies to sing praise to our God for the blessings of salvation; but what an increase of joy and happiness to be among that host of happy saints, shouting the praises of salvation! How sad, extremely sad, not to be in this company! The angels who rejoice at the repentance of one sinner, now join in the chorus of the song of the fully redeemed from all sins. They give their most cordial and grateful acknowledgement and assent to the praises attributed to God and the Lamb.

III. *The Purity of the Redeemed*, v. 13—14. No doubt John was curious to know who those

arrayed in white were, and as he stood with inquiring thoughts, he was answered by one of the elders, who accosted him with the same question that was working in his mind, "What are these and whence came they." The question seems to be asked that the proposer might have an opportunity to answer it. John modestly confesses his ignorance, and acknowledges that the elder could inform him. "Came out of great tribulation." All the afflictions and trials which those who serve Christ have to endure on earth. "Have washed their robes." Have obtained their pardon and purity in the blood of the Lamb. Their white robes cannot mean the righteousness of Christ, for this cannot be washed and made white in His own blood. It is the righteousness of saints wrought in them by the merits of His blood, and the power of His Spirit, see chap. 19, 8.

IV. *The Blessedness of the Redeemed*, v. 15—17. The blessings of the redeemed are manifold. They are here summed up in a few verses. 1) They are blessed with the constant presence of God,—Are before the throne. 2) Being filled with the spirit of prayer, faith, love, and obedience, they unceasingly serve Him, —day and night. 3) They are blessed with the indwelling of God. 4) All their bodily and spiritual wants are supplied,—they shall not hunger nor thirst. 5) They are shielded from all the afflictions, persecutions and trials of life, —the sun shall not light on them nor any heat. 6) They shall not be in want for any one to help them, through all the ages of eternity; for the Lamb who has redeemed them shall be their Shepherd and lead them to living fountains of water. 7) They shall here be exempt from all sorrow; yea, the sorrows of this life are there turned into joy,—God shall wipe away all tears from their eyes. Dear friend, this is the blessedness of the saints in heaven; of those who are washed from their sins. Are you washed? O rest not till you are prepared to join this multitude before the throne of God and the Lamb.

Learn the joyous state of heaven from these references:

1. Christ is present.—John 12, 26.
2. God reigns there.—Rev. 19, 6.
3. The good are associated.—1 John, 1, 7.
4. There is harmony.—1 John, 4, 7—13.
5. There is holiness.—Heb. 3, 1.
6. Delightful employments.—Rev. 22, 3.

Lesson 12. **December 19th.**

THE GREAT INVITATION.—Rev. 22, 8—21.

GOLDEN TEXT:—Verse 15.

The lessons of the year close with a final offer of eternal life. The lessons of the few last Sabbaths have prepared us for the decision of the question, whether we will have heaven for our eternal home; now to-day comes the urgent and last invitation of Jesus. The rewards of the wicked and the good are placed over against each other. Can we hesitate which to choose.

I. *The Coming of the Lord*, v. 8—11. John was about to worship the angel that had showed him these visions. This he was however prevented from doing, by the angel saying that he too was only a servant of God. God alone is to be worshipped. "Seal not the sayings, etc." Do not lay it away as though it was of no present use to the Church. The sayings must shortly come to pass,—for the time is at hand. The time of fulfillment will come so suddenly, that there will be but little space for repentance and amendment. Those who are unprepared will forever remain so; while those who have become righteous and holy in the time of grace, will remain righteous and holy in the future.

II. *His Reward with Him*, v. 12—15. The second coming of Christ is everywhere in Scripture represented as being unexpectedly, as a thief in the night. So here He speaks of His sudden coming, with the reward for the good and punishment for the wicked. This coming to us is in the article of death, and as He finds us then, we will be rewarded. The obedient are the happy. They have a right to the tree of life—immortality; and enter into the city—Heaven. Outside of Heaven are the wicked and polluted.

III. *The Invitation*, v. 16—17. Though this is the message of Jesus it is delivered to John by an angel. Jesus here asserts himself to be the *Root and Offspring of David*. See note on lesson 10, v. 5. In the dawning of that new day on earth, when the world shall be redeemed to Christ, He will be the *Bright and Morning Star;* and as the morning star ushers in the sun, so will He usher in the unclouded and eternal glories of the everlasting kingdom—the splendor of the Sun of Righteousness. The Word of God, old and new, contains many invitations to the wayward and sinners. Jesus tenderly invited while on earth. So now at the close of these revelations, after giving humanity a glance into the glories of Heaven we find his final but urgent invitation. As this invitation is the central thought of this lesson we will stop a moment with v. 17. Notice 1st. To what this invitation is.—To the water of life. In lesson 11, we learned that the Lamb shall be a Shepherd to the redeemed, leading them unto living fountains of water, so as the invitation is extended and the offer of this water—the Gospel of salvation is free to all, we should not fail to come and partake. 2nd. To whom the invitation is given: 1) To him that is athirst. He who feels his need of salvation and is longing for it as with thirst. 2) Whosoever will—He who desires it; no one is excluded. 3rd. Who gives the invitation. 1) The Spirit.—The Holy Ghost whom Christ sent to the Church after His ascension. All the invitations of Christ are pressed upon us by the Spirit. 2) "The bride".—The Church invites. Her doors are open. In her God dispenses His blessings of salvation. 3) "Him that heareth says come."—All who are privileged with reading, hearing and experiencing the Gospel should join in the general invitation to sinners.

IV. *The Warning*, v. 18—21. "If any man shall add."—Add to its teachings some of his own teachings or give it an application not intended by God, shall be visited with the punishment pronounced against the wicked. "If any man shall take away."—Lessen the meaning, curtail the sense, explain away the spirit and design of these prophecies, God shall take away his part out of the book of life, etc. Thus Jesus warns all those who consider this book, to beware of indulging their own conjectures concerning it. And while I have attempted to give a few brief notes in these few lessons, where the meaning seemed plain, I was prevented, by this warning, to indulge my own conjectures concerning its meaning. And so while studying these lessons let us study them as God's Word, leaving the obscure for God to reveal in His own proper time, knowing that no jot or title of His Word shall pass away, but that all shall be fulfilled in due time; for surely He comes quickly. Jesus the Judge is at the door, and the longest life is but short compared with the endless ages of eternity as revealed in this book. As John prayed, *Even so come, Lord Jesus*, so should the whole waiting church and all the followers of God, who are longing for the coming of His kingdom, pray.

Learn concerning the Great Invitation:

1. It is cordial.—Matt. 22, 4.
2. It is given in good faith.—Matt. 11, 28.
3. It is generous.—Isa. 55, 1.
4. It is general.—John 7, 37.
5. Should be accepted by all.—1 Tim., 1, 15.
6. Should be accepted at once.—Acts 22, 16.

Lesson 13. December 26th.

REVIEW.—Twelve lessons concerning the Savior and the Saved, by John the Apostle.

GOLDEN TEXT:—There are they which came out of great tribulation.—Rev. 7, 14.

After having studied the lessons of the quarter and in them seen the result of the plan of salvation,—the finale of all, it is only proper that we glance back over the lessons of the quarter and reconsider them as bearing upon this finale. Our golden text points us to the saved and tells that they have come out of great tribulation. But in order that they could be saved there must needs be a Savior.

LES. 1ST. In this lesson we find that this Savior, as man, had to be betrayed into the hands of sinners that He might finish the work of Him who had sent him.

LES. 2D. Jesus being betrayed into the hands of sinners was led by them into judgment. Here, though many accusations were brought against Him, He was declared faultless, and a great truth of salvation established, viz.: that the Savior of others must be one who himself needs no salvation. A Lamb without spot or blemish.

LES. 3D. Though pronounced innocent by this judge we find Him delivered up into the hands of sinners to be crucified. "He was taken from prison and from judgment; he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53, 8.

LES. 4TH. This lesson gives us an account of the close of Christ's life as man and the end of his suffering, that we might be saved. The sufferings for our salvation were ended with, "It is finished." Here we see Him made a curse for us that He might redeem us from the curse of the law.

LES. 5TH. The Savior of others could truly save himself. He who was the Resurrection and the Life, conquered death and the grave. He died for our sins, and rose for our justification.

LES. 6TH. The work of salvation is only made available to us by faith in a resurrected Saviour. And though our senses may not be able to penetrate the mysteries, we are blessed in accepting this all sufficient work.

LES. 7TH. This lesson gives us an illustration of the blessings of a present Savior, and what He requires from those who profess to be His followers. The saved will love the Savior, and as their love, so will be their work for Him.

LES. 8TH. The saved, however, have not only been brought into that condition to work, to bring others to this saving knowledge, but they must by their walk and example show forth the praise of Him who has called them, and establish their claim as children of God, with whom they have fellowship by walking as he walked.

LES 9TH. But where is the Savior now? What relation does he hold to the saved? These are proper questions to ask. We find answers to them in this lesson. In these visions we are not shown heaven first, but the Savior in His glorified state. He is the Alpha and Omega. The Almighty. The one that was dead and is alive for ever more. He careth for the saved yet as He did for the early Church, v. 11, 16.

LES. 10TH. Not only did the Savior save, but in His hands is the future destiny of the world, for "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing for ever and ever." The saved worship Him, together with God the Father.

LES. 11TH. Concerning the future of the saved, we learn in this lesson that they are a pure and holy worshiping and rejoicing multitude, serving God unceasingly, and exempted from all bodily wants, all afflictions, trials and sorrows of life, and led by the Savior, who is the Good Shepherd, unto living fountains of water.

LES. 12TH. It is indeed fitting that the last lesson under our review topic should have a general and urgent invitation to the blessings of salvation. Christ wrought out salvation for all: and the time of His coming as judge is approaching. Therefore the Spirit invites. The bride invites. The saved invites. While those who are longing and waiting for salvation have free access to the water of life.

The lessons for the new year begin with Genesis.

Many good men seem to have been cast into the fire on purpose that the odour of their graces might diffuse itself abroad.

Take heed, my friend; sinning against light will put out your candle and stupefy your conscience and bring upon it less feeling and sense of guiltiness; and when that is done the devil is like a mad horse that hath broken the bridle and runneth away with his rider whither he listeth.

THE MISSION TO ALASKA.

The Board of Missions of the Protestant Episcopal Church has undertaken mission-work in Alaska. The *Spirit of Missions* states that the board has founded a mission-station at St. Michael's, and appointed the Rev. Octavius Parker to take charge of the work. Mr. Parker sailed early in May with his family from San Francisco for St. Michael's, which he will make his place of residence, and the headquarters of his missionary duty in the Yukon district. By a joint arrangement between this Society and the United States Government, an important part of Mr. Parker's duties will be the teaching of a native school at St. Michael's, the Government paying a stipend to Mr. Parker as a teacher and providing a house for him to live in. St. Michael's is situated on the sea-coast, north of the delta of the Yukon River, which is lined with a number of native Indian villages, which aggregate a population of about 700. It is a trading post originally founded by the Russians in 1835.

When Alaska came into the possession of the United States by purchase from Russia, in October, 1867, the latter government had been sustaining a mission there of the Russian Church for about seventy years, and at one time there had been seven missionary districts, with their clergy, and a lay membership of several thousand, and with a number of schools, but under the new government the Russian missionaries were withdrawn, and for about ten years no effort was made to continue Christian mission-work, until in 1877, the Rev. Dr. Sheldon Jackson and Mrs. A. R. McFarland, two devoted Presbyterians, went to Fort Wrangell and established a station there, as the first two American missionaries to Alaska. The territory covers an area of 580,107 square miles, more than twice the size of Texas, and a larger area than is covered by Germany, France, and the British Isles combined.

Our doubts are traitors and make us oose the good we oft might win.

MENNONITE MISSION FUND.

C. v. d. Smissen,	$1.50
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MARRIAGES.

BARINGER—FLUCK.—On October 30th, by A. B. Shelly, Mr. Henry Baringer of Hayscock, Bucks Co., Pa., to Miss Ellen Fluck of Bedminster, Bucks Co., Pa.

POWELL.—RICKERT.—On October 30th, in Bedminster, Pa., by Allen M. Fretz, William H. Powell of Danboro, to Miss Kate M. Rickert of Dublin, Pa.

DEATHS.

BAUER.—On October 30th, in Milford, Bucks County, Pa., Mary Ann, daughter of Jonathan and Lydia Bauer, aged 14 years, 6 months and 15 days. Buried at West Swamp, funeral services conducted by A. B. Shelly.

CLEMMER.—On November 19th, near Clayton, Berks County, Pa., Mary, wife of David G. Clemmer, aged 66 years, 7 months and 24 days. Interment at Hereford. Funeral services were conducted by J. Meschter at the house and C. H. A. van der Smissen in the church.

LIVEZEY.—On November 19th, in Philadelphia, William Livezey, aged 19 years, 8 months and 15 days. Interment at West Swamp. Funeral services were conducted by N. B. Grubb and Wm. Dayton Roberts at the house and by A. B. Shelly and R. C. Weaver in the church.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., JANUARY, 1887. NO. 4

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

WHAT SHALL WE RENDER?

Glad tidings over sea and land
The herald angels sing.
Let every heart and voice unite
In praises of our King,

Who left his starry home on high
For us a fallen race,
Who gave his life that we might live.
Oh, wondrous love and grace!

What offering shall we bring anew
To lay at Jesus' feet?
Not gold or myrrh or incense rare
Can be an offering meet.

Only the love of sinful hearts
Bought by his precious blood
The glory and the crown shall be
Of our incarnate God;

For "Worthy, worthy is the Lamb!"
Sing the redeemed on high,
And "Glory be to God above"
Let every voice reply.

YOUNG PEOPLE.

J. S Taylor in an article entitled "Young People," as published in the last numberr of the MENNONITE, presents a number of Propositions, with the desire that an equal number of writers be requested to discuss them through the columns of the MENNONITE. The first of these propositions reads as follows: "It is averred that a weakness exists in the Mennonite church; a weakness which, if not checked, must necessarily prove fatal to the very existence of the church as a distinct body. This weakness consists in the fact that the depletion by death is more rapid than the repletion from the ranks of the young—a state of things which, if allowed to go on, can have but one result."

Whether brother Taylor understands me to aver, what this proposition says, in an article published in these columns some time ago, I do not know. I am almost persuaded to infir that he does. Be this as it may. Our object shall be to see whether the assertion made in the proposition holds out or not. That the state of affairs averred exists in individual churches of the Mennonite faith is a fact that can not be gainsayed. But that this is the case as regards the Mennonite church in general is at least very doubtful. With the statistics etc. at our command we do not see that this is the case. There are a number of churches, where the young do not join as readily as they should do. And, there may be not a few churches, where the "depletion by death is more rapid than the repletion from the ranks of the young." But as far as our knowledge extends, this can not be said of any of the churches belonging to our Eastern Conference. Thus our conference statistics as given from year to year, fully prove. And to substantiate what we assert, we might here name churches, where not only by far the greater part, but *all* of the young people of a proper age are also church members. And, although this may not be the case in all of our churches, we know what we say when we assert, that as far as the churches of our Eastern Conference are concerned there are comparatively few of their young people remaining outside of the church, and equally few who are connecting themselves with other denominations. Hence the assertion of the proposition does not hold true as applied to the congregations of our conference.

The Mennonite church has never been a proselyting church in the sense and to the extent that some other churches have been. Our aim has never been to replenish our membership from the ranks of those who legitimately belong to other churches. And, although we have never refused to accept as members such believing christians who on account of their own convictions felt inclined to unite with us, we have never made it a rule to invite such to come to us. Be this considered a weakness of ours or be it regarded as one of our good and strong points, the fact remaineth the same and constitutes one main reason why we should use all proper endeavors to hold our own young people if we do not wish to experience the deleterious and fatal effects spoken of in the proposition.

On the other hand we are well aware of the danger of falling into an opposite extreme, that of making it customary for young people, after they have attained to a certain age, to "join church," without them having experienced a change of heart or realizing the responsibilities they are taking upon themselves by so doing. Where this is the case the great number of young people does not materially add to the strength of the church, nor can we rely upon them as far as the perpetuity of the church to which they belong is con-

cerned. Where there is only an outward connection with the body of the *church*, where there is not a union with Christ and a spiritual union with the spirit and the work of the church, the outward connection will easily be broken and a perpetual falling off of members will follow. That this is the case is sadly proven by some of the larger churches, where joining church has become more a formality than an act of the spirit, and where at certain stated times members are taken into the church of whom a great proportion are of no real value to the church and are soon lost again.

Such formal practice of taking all of a certain age in as church members is as unscriptural as it is at variance with the doctrine and polity of our Mennonite church. It is a fatal error which should be be judiciously avoided in our zeal towards drawing in the young as church members. This however is no good reason why we should not use all proper efforts to prevail on our young people to join church and become good and active members. We must endeavor to lead them to Christ, get them to believe and love their Savior and make them willing to profess and obey Him. This being accomplished there will be but little cause of complaint on account of young people not joining church, and those that have been brought in will prove to be good and steadfast and active members. And the more such will find to do that is edifying to themselves and others, and whereby they can do a service to their Lord and Master, the better they will feel at home in the church and the more they will grow in grace towards perfection.

S.

For the Mennonite.

THE DORCAS SOCIETY.

BY JOSEPH S. TAYLOR.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

"And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

"And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and *shewing the coats and garments which Dorcas made, while she was with them.*"—Acts 9, 36—39.

Conformably to a request in my last article, the editors have assigned the several propositions enunciated to as many different writers for discussion in these columns. In distribution of topics the fourth, which reads as follows, has fallen to my lot:

IV. *Proposition.* Every church should have one or more of the following organizations:

1. A "Society of Christian Endeavor."
2. A Dorcas Society.
3. A Missionary Society.
4. A Prayer-meeting in which the young are encouraged to take part.

In this article we shall confine ourselves to a consideration of the Dorcas Society.

What is a Dorcas Society?

It is a Christian sewing society. But what has Christianity to do with sewing? Does Jesus, whose garment was without seam, want women to sew for Him now? Is a coat any warmer for having been made in a church? In this age of infinite division of labor, would it not be wise to let churches attend to religion and tailors to the making of coats?

There are men and women presumably in their right minds who ask such questions as these. Nay, more: there are churches whose conduct justifies every question; and the Mennonite church is of that number. I never knew of a Dorcas Society in a Mennonite church.*

The attraction and employment of young people is our theme, let it be remembered. The Dorcas Society is cited as a means of accomplishing that object.

Let us see the *modus operandi* of a church sewing Society: we shall then be able to decide upon its merits as a means of grace. In preparing for this article I went to one of our large churches and interviewed a lady well-known for her practical knowledge of local charity. She has been a member for fifteen years of a "Dorcas Committee." The substance of the interview is as follows:

Question.—How often do you meet?

Answer.—Once a week from the first of November to the first of April.

Q.—What do you do.

A.—We make plain garments for the poor. We meet at two o'clock in the church parlor and sew as long as we can see by daylight. Those who can not spend the time here take home their work and do it there.

Q.—How do you get your material?

A.—We buy and beg.

Q.—Where do you get money?

A.—There are several sources. Each member pays twenty-five cents "entrance fee"; if she is absent from any meeting she is fined ten cents. These fines and fees amount to something in a season. Then we have friends who contribute money. We sell rags and cuttings.

Q.—What do you do with the finished work?

A.—Give it to those who apply.

Q.—Do you have any cast-off clothing?

A.—Yes. If it is still good, we clean and repair it. Often we cut up large garments and use the good material for smaller ones. Every family has cast-off clothing; and many people are glad to send it here to serve the Lord's poor.

Q.—How many members have you?

A.—Twenty. Two of them are cutters. They do nothing else.

Q.—Are you organized?

A.—We have a treasurer to take care of our funds and keep our accounts. All our meetings are informal. We have no time to waste on red tape.

From the above it will be seen that the Dorcas Society's work is solely a game of giving. The members pay for the privilege of sewing for the Lord. If the member is present she *gives* her labor; if she is absent she *gives* her money by way of fine. The material is given; the finished garments are given. People who can join church for what they can get rather than what they can give have no interest in a Dorcas Society. But the Lord, I think, has a very deep interest in it; for he hath said: *It is more blessed to give than to receive.*

Having seen what a Dorcas Society is, are you for or against it?

Selfishness is probably one of the greatest and commonest sins of the church of Christ. We are so fond of having a "good time." We love to go to church once in a week or two, to hear a sermon, to take the spiritual pabulum from parson's spoon—and this we call religion. It never occurs to us that *we* can do anything for the church or for the physical and spiritual salvation of our poor brethren. We go to church to *get* a blessing, to *get* a sermon, to *get*, to *get*, to *get*! Now getting is a blessing; but giving is a greater.

We all believe in prayer, whatever we may think of its answers. God uses human agencies to answer the prayers of His people. He might strike down every heathen on earth to-morrow at twelve o'clock and convert the world within twenty-four hours. He converted one man in that way; and what He did to one man may be done to a billion. But it is appointed that the heathen shall wait until we give them the Gospel. We may safely affirm that God never answers a prayer of mine that I can answer myself. If a church has no Dorcas Society, or its equivalent, she has no right to ask God to clothe the naked. "I was a stranger, and ye took me in: naked, and ye clothed me; * * * * And the King shall answer you Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." (Matt. 25, 35—40). There's the realty of doing good! If ye do it to the least, ye do it unto Him!

Now, sisters, shall we have a Dorcas Society in our church? How a young woman delights to embroider a hat band for her lover! There is romance in sewing, *she* knows. Ask her to be a Dorcas, and let her know there is *religion* in her needle as well as romance. We love that for which we have made sacrifice. "Where your treasure is, there will your heart be also." (Matt. 6, 21). Would you have young disciples love the church? Let them *do* something.

New York, Dec. 6, 1886.

* We are glad to be able to inform the writer, that although our churches have not their *Dorcas Societies*, yet quite a number of them have what are designated *Missionary Sewing Societies* which are conducted on precisely the same plan the Dorcas Society, of which he speaks, is conducted.—Ed.

For the Mennonite.

WHAT I KNOW ABOUT YOUNG PEOPLE'S MEETINGS.

Some seven years ago the writer of this article was asked to take charge of a Young People's Class that met for an hour of prayer and testimony and song before Sunday evening services.

The attendance was small and the interest not very great. A short time after taking hold of this work the leader had the good fortune to be a delegate to a State Sunday-school Convention. Moody, Whittle, Needham, Jacobs and other great workers of God had active part. A little observation showed that the success of these men to interest, to instruct, to win souls lay in a great measure in their knowledge and practical application of the Bible. They were full of God's Word.

The little Young People's Class profited by its leader's observation. Bible readings formed a principal part of its diet from this time on. At once the meetings increased in interest and attendance. Soon we had to seek another larger room for the numbers that came.

Since that time the writer has had to do with four other Young People's Societies in three different places. In the first town Young People's meetings were unknown. In a short time there was an average attendance of sixty and much accomplished for God. In the second town a prosy, monotonous, indifferent meeting with an average attendance of from fifteen to twenty received life, interest and power through the introduction of Bible Readings. The attendance now was seldom below fifty. A "Young People's Society of Christian Endeavor" was also organized in this same church. This meeting was held on Friday evening and led by the different active members members. The attendance at these meetings grew to an average of seventy. A number of conversions followed and new life was infused into the whole church.

The last and best of these Young People's meetings of which we wish to speak at this time, was organized in Los Angeles, Cal., about a year ago. We began with a membership of seven. Those that came once came a second time. The careless and the scoffer became serious and cried out for salvation. The Christians one after another were led to a deeper consecration. The Word of God had free course. The fire spread. A revival was the result and nearly a hundred were converted.

There is nothing that will bring such a present and lasting benefit to a church as a Young People's meeting, rightly conducted. What has been done, can be done. It is a work that can be done in the country as well as in the city. There is lamentable ignorance of practical Bible knowledge and of practical Christian living everywhere. What shall we do about it? The Young People's Meeting is one of the solutions to the problem.

Philadelphia. E. K. Mohr.

"STAND FIRM."

It is recorded that at a critical moment in the battle of Waterloo, when everything depended upon the steadiness of the troops, courier after courier came dashing into the presence of the Duke of Wellington, announcing that unless the army at an important point was immediately reinforced or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Iron Duke sent back the same spirit-stirring message, "Stand firm." "But we shall perish," remonstrated an officer. "Stand firm," again answered the inflexible commander. "You'll find us there," rejoined the other as he fiercely galloped away. The result proved the truth of his reply, for every man of that gallant brigade fell bravely fighting at his post, but their firmness won the day.

This is the steadfastness which to the Christian makes death a triumph and the grave a bed of glory. It is an active firmness, which renders it certain that the work which God gives any one to do will be done faithful, constantly and to the end.

Nothing is so destructive to vigorous action as instability, vacillation of purpose, anxious fluctuations, fickleness. The reason why some Christian professors never grow in grace, never accomplish anything in the work of the Lord, in spite of good purposes and frequent opportunities and excellent abilities, is that they are so inconstant. They run hither and thither after new enterprises, or they are like chips upon a stream, caught by an eddy and whirled a while, then seized by a fresh current and hurried along, anon stranded on a sand-bar till a day's rain swells the torrent and bears them away again. The work of such persons lacks definiteness and fails of completeness. They begin to build before they know what they mean to do; they never finish anything. Ever at work, they do not "abound in their work" for lack of constancy, and their labor is in vain. And while they fail to serve God acceptably and to benefit their fellow-men, they dwarf and cripple themselves. They are like trees that are continually transplanted, whose roots can never gain sufficient hold of the soil to draw out its nutriment. They imagine that they are gaining because they are always active, but in truth they gain nothing at all.

That tree grows fastest and develops most beautifully and usefully which stands and firm where it is planted, drinking in in life from sun and air, and drawing by its ever-spreading roots new supplies of nutriment from the soil; and as its leaves come forth each spring with greater profusion, and its branches stretch more widely, it fulfils the end for which it was made, and stands a model of completeness and beauty.

Running after every new thing that presents itself, plunging into every fresh excitement, changing modes of action at every suggestion, adopting each novel theory that is invented, such courses are unfavorable to the growth of Christian graces and hostile to all good work. "Unstable as water, thou shalt not excel" was the patriarch's prediction respecting fickle-minded Reuben. "A double-minded man is unstable in all his ways," says an apostle. Such were Balaam, who desired to die the death of the righteous while he had not the firmness to adhere to the life of the righteous, and Pilate, who is a lamentable example of vacillation, inconsistency and indecision. Like a wave of the sea, or a feather in the air, these persons are tossed about by every breeze, and if they are not caught in error or whirled away into the mire of sin, it is due only to God's great mercy and abounding grace. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord."—*N. Y. Observer.*

ABRAHAM LINCOLN A BELIEVER IN THE BIBLE.

Joshua F. Speed has just published a pamphlet giving recollections of President Lincoln, with whom he had a life long friendship. In the course of it he says:

"I have often been asked what were Mr. Lincoln's religious opinions. When I knew him in early life he was a skeptic. He had tried hard to be a believer, but his reason could not grasp and solve the great problem of redemption as taught. He was very cautious never to give expression to any thought or sentiment that would grate harshly upon a Christian's ear. For a sincere Christian he had great respect. He often said that the most ambitious man might live to see every hope fail, but no Christian could live to see his fail, because fulfillment could only come when life ended. But that was a subject we never discussed. The only evidence I have of any change was in the summer before he was killed. I was invited out to the Soldiers' Home to spend the night. As I entered the room, near night, he was sitting near a window intently reading his Bible. Approaching him I said, 'I am so glad to see you so profitably engaged.' 'Yes,' said he, 'I am profitably engaged.' 'Well,' said I, 'if you have recovered from your skepticism, I am sorry to say that I have not.' Looking me earnestly in the face and placing his hand on my shoulder, he said, 'You are wrong, Speed; take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man.'"

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

For the Mennonite.

A HOME IN HEAVEN.

This world is not our home. Jesus says, "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto Myself, that where I am ye may be also." John 14, 23. What a blessed thought to all God's children, Jesus wants us to be where He is. Let us therefore live near to God and to that gracious Savior who died on the cross for our sins. Let us not be ashamed to serve Him and to be called His children. We can not enter heaven without Jesus; for He is the door through which alone we can enter. Let us not live for this world only which is all passing away. "For what will it profit a man if he gain the whole world and lose his own soul." Mark 8, 36. Satan is busy doing all he can to prevent us from reaching that happy home. When we think of the dear Savior how He conquered that enemy it gives us peace and joy and fills us with love to work more earnestly for Him. Let us, dear readers, be wise and prepared for that home before the cold clods of earth close over us. We know not when death comes. Jesus says, "Behold, I come quickly, and My reward is with me, to give every man according as his work shall be." Rev. 22, 12.

"When we get home to the mansions above
With the loved ones gone over before,
Oh, who can tell what a joy that will be
There to live and rejoice ever more.
Angels will praise, the Redeemer will smile,
And loved ones we'll clasp by the hand;
Free from all pain, far beyond earthly stain
We shall dwell in that beautiful land."

AMANDA SHELLY.

SAYINGS OF MENNO SIMON.

Anti-Christ rules through hypocrisy and lies, with power and sword; bnt Christ reigns patiently with his word and spirit. He uses no other sword nor sabre.

We teach the true love and fear of God, the true love of our neighbor, to aid and assist all mankind and to injure none; to crucify the flesh and its lusts; to circumcise the heart, mouth and the whole body with the knife of the divine word, of all unclean thoughts, unbecoming words and actions.

I am no Enoch, no Elias, I have no visions, am no prophet, that can teach and prophesy differently from what is written in the word of God and whosoever tries to teach something else will soon miss the right way and be deceived in his learning.

If I should, by my teaching, gain disciples for myself and not for Christ Jesus, seeking my own gain, praise and honor, then indeed, woe unto my soul.

It should be far from us that we should console ourselves with anything but the grace of God throngh Christ Jesus.

RELIGION NOT A HINDRANCE.

It is worthy of note that eminence in Christian life does not hinder, but rather helps us to eminence in any point in the life that now is. If a person were to give his attention to two or more worldly pursuits, he would, in a measure perhaps fail in both. But he may be a good physician, or a skillful farmer, and none the less so because he is a good Christian. Nay, there is no honest calling in which a man will not be helped to eminence by true and deep piety. Everything good grows in the growth of religion. Let the man of business work on Sabbaths, neglecting religious duties and broken health will tell him his mistake; or, from over-eagerness in grasping gain, let loss upon loss come upon him, and he will be taught that the moderation which the Gospel inspires was needful for him. Many a worldly man may say, 'I might have been eminent in mere professional matters without piety, but I doubt whether I should have been so successful, certainly not so happy.' Every one that has truly sought the Lord will acknowledge that godliness is profitable for all things, for the life that now is, as well as that which is to come.

LOOK OVER IT.—It is said that John Wesley was once walking along a road with a brother, who related to him his troubles saying he did not know what he should do. They were at the moment passing a stone fence to a meadow, over which a cow was looking. "Do you know, asked Wesley "why that cow looks over that wall?" "No" replied the one in trouble. "I will tell you," said Wesley, "because she cannot see through it; and that is the way you must do with your troubles, look over and above them." Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness; the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. McDonald.*

God never pardons one sin but he pardons all, and we dishonor him more by not trusting in him for complete forgiveness than we did by sinning against him.

If you wish to show how well you would undergo trials from which you are exempt, show it by your way of sustaining those to which you are subjected.—*Whately.*

Early piety presents a heart to God unsoiled by the world; like the morning fire, it burns clear, being free from ashes.

Home is one thing sweet on earth. But home is built not of stones, but of hearts. —*Bishop Alexander.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

"PAPA, HOW MUCH DO I COST YOU."?

A little girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes and affectionate nature, how could she be given up? Her father fell upon his knees by his darling's bed-side and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush dear; be quiet," he replied, in great agitation; for he feared that delirium was coming on. "But, please papa, how much do I cost you?" To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps two hundred or three hundred dollars. What then, darling?" "Because, papa, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

Would it not be better and more advisable, for some of the professors of Christianity, to spend more for the poor, and not so much for the unnecessary worldly things which are so much seen among Christian professors? Oh how many poor children could be clothed and fed with the money which is spent unnecessarily and to keep up with the fashions. Let us learn a lesson from this incident which has been selected for our consideration.

WHAT TWO BLIND MEN COULD'NT SEE.

There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, *for I never saw any of them.*"

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down, and the next man began:

Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, *I was born blind.* I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are *spiritually blind*, and cannot see."—*R. B. Stewart.*

A WORD TO FATHERS.

At a religious meeting, where much had been said of the prayers of mothers, a plain man rose and said, "I have heard all that has been said about the prayers of mothers and how they have been answered, but no one has said anything about praying fathers. It fs a good thing that there have been so many praying mothers, but I am determined by the help of God so to live that my boys shall say they had a praying father."

What a lesson for fathers, who too often leave all religious instruction to mothers, making the many calls of business an excuse for such neglect, when their first and great duty should be to their children, to train them up in the fear of God and for lives of usefulness. "He that provideth not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel." And the best of all provision is that of faithful Christian instruction and the influence that a faithful Christian father exerts in his family. Why should not the father feel the responsibility as the mother and share with her the blessed work of training up children for character and usefulness and heaven?

If God is entering more and more into year thoughts; if you are loving to talk with Him in prayer; if in your home, your business and your pleasures you are seeking to do His will, that whatever you do may glorify Him, then you have daily witness that you are a citizen of heaven; that your white robe is being woven by your words and acts of every day.

You have a great trust to commit to God when you die, and God hath a great trust to commit to you while you live. If you keep His truths, He will keep your souls.

FOR THE CHILDREN.

RESULT OF DISOBEDIENCE.

The following true story will show the necessity of living dutiful and obedient lives, and also will point out the moral. Disobedience to parents will always result in punishment.

"Come, Frank, let us go over to old Tommy Hanson's orchard and get some apples; only yesterday I saw them and they made my mouth water; he has gone to the mill and there's nobody at home but old Mrs. Hanson, and she's lame and can't catch us," said Johnny Dobson, a youth of about twelve years of age, who was then playing truant.

"That's all nice enough, but I'd rather go to the creek and get Mr. Foster's boat; it is only tied to the creek by a thin rope and my jacketknife will soon part it. We can sail down the creek a mile or two, and then go around by the orchard and get the apples. Mr. Foster said he was going over to the mill with father—"

"And how will we get the boat back to its place before Mr. Foster returns?" interrupted Johnny.

"Oh, he's a mean old fellow anyhow, so we'll let the boat drift down the creek into the Delaware, and it will serve him right for his meanness," said Frank.

There was a third boy in the group who had not yet spoken. This lad was called Payson. He was a boy about the age of the other two; he had been a good boy but was led off by wicked companions. His father had told him not to go out that afternoon, as he would want him to go on an errand in about an hour. Whilst his father had gone upstairs but a short time he slipped out into the back yard, jumped over a neighboring fence and, hastening off a short distance, joined his wayward confederates. After listening to the other boys, he now spoke:

"I don't know about them apples, as Tommy Hanson has got most of them off the tree, and I think we might have our trouble for nothing, you know it, Frank. As for the old boat it leaks; and as I was nearly drowned once, I'll back out of that game. Now I'll tell you what we can do; only a short distance from the orchard there's a bird's nest, and there are three nice little birds in it. Mr. Green says so, and he ought to know, for he lopped off some dead branches of the tree, where the nest is, only yesterday. There will be a bird for each one of us—I'm in for this. I know you'll go, Frank, and the majority rules," said Payson.

After a little parley it was decided that Payson's proposal was the best, and the three bad boys started off to rob a bird's nest. All were in fine spirits, as they anticipated a good time, and each would soon be in possession of a nice little bird.

Arriving at the tree, Payson was selected to climb it and rob the nest, as he was the most active and supple. Never thinking of what his father told him, nor of the command, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee," he nimbly ascended it; up he went, higher and higher; he crept far out on a limb, away out on its end. He heard the little birds chirping; poor little things! What a shame and a pity! What a sin to tear them away from their loving, watchful mother! Then the mother bird flew away alarmed, and he saw them stretch their tiny necks as if affrighted. Just when his hand almost touched the nest the limb snapped and Payson fell to the earth. His wicked companions fled and two men passing by, seeing the senseless boy, bore him home to his father. He was taken to the hospital, where, for a time, his life was despaired of. His arm was dislocated in two places. The doctor told three of his uncles, who called to see him, that he would get well, but with a stiff arm.

Readers, all his trouble came upon him through his disobedience to his parent. How sinful to rob a poor bird's nest! Shun evil company; the way of the transgressor is hard. Remember this true story of Payson's disobedience and its results. —*Youth's Evangelist.*

A YOUNG CONQUEROR.—"Rather a small business I should say, Harry Butler, to be playing on that whistle while all the boys are out on the ball ground!" So said Harry's playmate Phil, when he saw Harry amusing his baby sister by playing on a tin whistle.

But is it a small business? Smaller than if Harry were having a good time at base-ball? You had better stop and consider Master Phil, before you say that again. You think that General Grant was a great man because he took Vicksburg in the war; but Harry is doing what the Bible says is a greater thing than that. "How?" do you ask? Why by conquering himself. He was just on the point of flying into a passion and calling out. "I never have any fun," because his mother told him to look after little Jennie while she went on an errand; but he caught himself just in time, put upa little prayer to God from his heart, and turned in to amuse the little sister. Turn to Prov. 16:32, and you will read: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—*Morning Star.*

O love without beginning, which loved me through the infinite ages.—*Fenelon.*

Whilst thou art unconverted, thy body is but the living coffin of a dead soul.

Prayer is ever profitable; at night it is our covering; in the morning it is our armor.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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Terms of subscription: **One copy one year 50 cents; six months 25 cents.**

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, JANUARY, 1887.

Several of the writers in late issues of THE MENNONITE have stated that "it is averred, that a weakness exists in the Mennonite church, in the fact that the depletion by death is more rapid than the repletion from the ranks of the young." While this may be true of a few individual congregations, it is a false assertion and and an injustice to our church at large. While the church in many instances has become formal and cold, we are glad to say that manifold evidences are manifesting themselves that the spirit of God as it is moving the churches in Christendom does not pass by the Mennonite church, without touching it, and leaving with it the spirit of revival. Within the last five years more activity and spirituality has manifested itself than for years gone by; and many churches who seemed to have a Christ without a vital christianity, are filled with enthusiasm and labor for the ingathering of souls into the kingdom of Grace. And this is also true of our church. The ranks of the Mennonite church are repleted and *not* depleted. For example in my own congregation in a little less than four years fifty-six members have been added to the church, the greatest number of them from the age of twelve to eighteen, while during that time only six have died; and looking over the record of statistics of the congregations connected with the Eastern District Conference I find that within a period of the last four years for every member dying three and four are stepping in to fill the place. The numbers increasing every year. In congregations where formerly only occasional accessions were known, new converts, increasing in numbers, are now regularly received. I admit that there was a time when the depletion in our church was larger than the repletion, but since the Missionary spirit has been revived and the church believes that the "world is the field," things have changed. And may God, by his Spirit continue to revive until every member of the church is so consecrated to God's service that the love of Christ may constrain them to go and let their lights shine, giving the light of the Gospel unto the millions now in darkness of sin and heathenism. G.

We are under obligations to Rev. H. v. d. Smissen, editor of *The Mennonitische Blatter*, Altona, Europe, for a copy of "The Waldenser and German Bible-translation, by Dr. Ludwig Keller." It is a valuable work, prepared with great care and comprises nearly two hundred pages. It is of special interest to us because of the intimate relationship of our church with the Waldenses; it being a continuation of that noble and God-fearing people who have never been ensnared into Popery. Many thanks to the brother for so kindly remembering us. G.

THE CHURCH AWAKENING.

From a private letter, by a brother in the ministry, to one of the editors, we make the following extracts for the benefit of our readers. First, because we heartily agree with the sentiments expressed. Second, because an interchange of opinion sets us thinking. Third, because the brother has permitted us to do so. "With regard to the article on "Young People," by Joseph S. Taylor, in the last issue of THE MENNONITE I would say that I can not agree with the two first propositions made. I believe that some of our young men coming from the country and finding many things in the city, which they had not at home, think our denomination is at fault, while some of our churches, not to say most of them, are ahead of the surrounding churches. That the depletion by death is more rapid than the repletion from the ranks of the young, is a statement that is verified in very few congregations, therefore I think it a false alarm, which may only tend (though not intended) to deter young people from joining a dying church. I would much rather say: Rally round the standard, gather all the forces; for on all sides our church is awakening from the slumber, becoming conscious of its duties and of the grand principles of our forefathers. We are no more a dying church, but one that awakens from a deadly slumber and resolves to take its place in the ranks. There is life yet in our denomination, more than many think possible, and if the leaders encourage instead of discouraging our young people, we have a better prospect than many larger churches. We are not strong in numbers, our members are sometimes slow, but they are sure. Our principles and the distinctive features of our denomination are too little known, but will inspire, as soon as our young and even older members, who love the Lord, fully understand them, all with a zeal like that of our fathers, who sacrificed all in this world, honor, riches, even relations for their religion.

I do not believe it necessary to look to other churches, though we may do so without harm, if we do it in the sense in which St. Paul writes to the Thessalonians 5, 21, "Prove all things, hold fast that which is good," and not think that everything that comes from abroad is better than what we have at home. Why not look back to our own church? We must not confine ourselves to Pennsylvania, for we do not know how much our church has lost in the two hundred years of its existence in this country; we must look to the countries, where our church has not only vague traditions, and petrified notions, but where it has a history. The religious education of the young has been one of the chief aims of our church for ever, and in my home in Germany, the minister of the state-church told the young people of his church, they should not debate with the Mennonites, "they were far better versed in the Sacred Scriptures than the best of them."

We had no Society of Christian Endeavor, but my father had a *Leseabend* (reading evening) to interest the people and try to educate them by Christian literature. Missionary societies of one kind or another are in several of our churches in this and the old country. Prayer meetings known as *Bibel stunden* are an old institution of our church. These combined several modes of edification biblo reading, prayer, inquiry meeting, praise meeting, etc.

I believe it were better to revive, what was forgotten, if I may call it so, in the dark ages of our church in this country, than to try to borrow from other church institutions, which awakens the suspicion of our people, that we are forsaking our church and prefer other churches. The manner to revive our church must not be by new ways, but by the old ways forgotten or neglected until now, adapted to the character and needs of our people."

CHURCH NEWS.

MISSION FESTIVAL.

A Mission Festival was held in the Springfield church on Sunday, Dec. 12. Allen M. Fretz preached in the morning taking for his text Isa. 49, 6. In the afternoon Rev. Melchior of the Lutheran church spoke first. He took for his text the latter clause of the 20th verse of the first chapter in the epistle to the Romans. He said this text was an answer to the question, whether the heathen could be saved without the gospel or not. He showed that the heathen are not walking in the light they have. That hence they are sinners who have need of being saved by grace as manifested in Christ, etc.

A. B. Shelly spoke next basing his remarks on the latter clause of Matt. 11, 5. He said, as the preaching of the gospel to the poor was a testimony that Jesus was the promised Messiah, so the spreading of the gospel by the church is a witness of the spiritual life in the church. The work of spreading the gospel of Christ has at all times been commensurate with the amount of spiritual life in the church. He explained who the poor are to whom the gospel is to be preached, and by figures showed to what extent the gospel is preached to them and how much there is yet to be done before all the nations have the word of God, etc.

In the evening N. B. Grubb spoke in English on the greatness of the mission work, showing what has already been done and how much there is to do still, illustrating what he said by diagrams on the blackboard. His text was John 1, 5. He showed how the light that is in the world is yet surrounded by darkness on all sides, etc. Short addresses were also made in German by A. B. Shelly and J. S. Moyer. The latter speaking on mission work at home, in the heart, in the family, in the church. The meetings were well attended and an encouraging interest was manifested by those present. Collections were lifted for Foreign and Home Missions.

ORDINATION.—Brother Wm. S. Gottschall was on the 24th of November, in the Mennonite church at Schwencksville elected by lot and ordained as an assistant elder or bishop of the Gottschall's district. The ordination was performed by Bishop J. H. Oberhoitzer. A. B. Shelly preached the sermon taking for his text Heb. 13, 17. His theme being the mutual duties which ministers and congregations owe each other. Besides brother Gottschall the brethren A. Gottschall, S. Ott, and Allen M. Fretz had been voted for. At the same time Bro. Moses C. Gottschall, another son of bishop Moses Gottschall was chosen deacon of the church at Schwenksville. May the Lord bless the brothers in their respective positions and make them a blessing to those over whom they have been set to watch.

I will challenge any one on the face of the earth to find any reason for not loving God. You shall not find a spirit in the lost world who can give a reason for not loving God. It is only here on earth men think they have a reason for not doing so. In heaven they know him, and they shout there, "Worthy is the Lamb that was slain." Oh, sinner, if you knew him you would have no wish to find a reason for not loving him. He is "the chiefest among ten thousand, and altogether lovely."—*D. L. Moody.*

Religion is not a candle, to be lighted and blown out at pleasure. It is not a garment, to be put on and off to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining lamp that giveth light to all that are in a dark place.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

From the third quarterly report of 1886, from our Missionaries, we translate the following, from the *Nachrichten:*—

CANTONMENT.

As the Cheyennes, soon after the close of the school for vacation, and later the Arapahoes, celebrated their "Medicine feasts," and other duties required my absence from the station, Divine services for the Indians were, I am sorry to say, neglected through the months of July and August; as also during my trip East. We are just now able to commence services again. May the Lord bless these services, and give grace that His Word may not return void, but that it may bring forth fruit unto eternal life in the hearts and lives of these people.

Though the Indians have this year again celebrated their heathenish feasts, there remained, not a few only on their plantations; and we hope that the more they become convinced of the uselessness of their heathenish feasts, and their entire heathenish practices, they so much more become convinced of the need of a Savior.

Of the seventy-five scholars we have at present thirty are Cheyennes, the rest are Arapahoes. The Arapahoes living in this vicinity, have fifty-four children of school age—6 to 16 years; of these fourty-five are in our school. The Cheyennes have ninety-six children of school age, of which thirty are in our school, and seventeen have been taken to Carlisle, Pa. They have promised us some more scholars, but I doubt whether they will keep their word until the school house in contemplation of erection will be commenced.

Capt. Pratt, founder and controller of the Indian school at Carlisle, Pa., spent a few days with us, in September, for the purpose of obtaining children for his school. Though, I am sorry that we have lost several of our best Cheyenne scholars from our school, I am happy that Mr. Pratt has been with us, and trust that his visit may tend to a blessing for our mission work in particular, as well as for our Indians in general.

Upon Capt. Pratt's request, and with the permission of the Mission Board, I accompanied the forty-two young Indians of both sexes which went from our Cheyennes and Arapahoes to Carlisle.

(The Bro. here gives an extended report of his trip, which for want of space we cannot copy.)

On Oct. 7th I again arrived home, under the gracious protection of God. In relation to our farm labor I have to say, about 180 tons of prairie hay was made. Of other hay some 15 tons. From 4 acres of potatoes we received only 50 bushels. We harvested about 700 bushels of corn from 35 acres. We boiled 100 gallons of molasses. The broom-corn harvest was a total failure.

May the Lord graciously accept our poor people! With desire for your prayers for us, our people and our work. I remain

Yours, S. S. HAURY.

Cantonment, Ind. Ter., October, 1886.

DARLINGTON.

The first two months of this quarter was vacation . Most of our children were during this time with their parents and friends. About a dozen remained with us during vacation. Beside these a number of girls and boys, who had returned from the Ind. schools at Carlisle, Pa., and Houston, Ia., stayed some time with us.

The school was closed during vacation. The Sunday-school, however, was continued and was relatively well attended, as scholars from outside attended.

The services for the camp Indians, had to be discontinued, as the Indians, in order that a census could be taken of them, had to move together. After that, the "Medicine feasts" kept them away from Divine service.

We have now forty-eight children with us. Beside these, two live in camp, and two, that have been with us last year have not yet returned but have promised to. More than fifty we can not accommodate. We are in need of more room.

Stephen, the interpreter, is still here. He was exposed to many temptations during the summer, while the greater part of both tribes, camped here near the agency, for weeks, celebrating their "Medicine," and a number of Indian scholars had come home. I feared he migct be drawn into the heathenish, sinful life and be lost. But the Lord has watched over him; and may the Lord strengthen, confirm, and keep him for eternity! Josiah Kelly, who, at the end of June returned from Halstead, is also here again, and seems almost entirely well.

Our harvest was poor. Corn we raised more than we need. On account of the severe drought, hay, potatoes and garden vegetables turned out poor, notwithstanding the great amount of work done upon them.

Bro. Naen, (should it not be Nace? Ed.) and Josiah Kelly are at present engaged in hauling wood. We burn, in a year, from 70 to 75 loads of wood, and this must be hauled from 5 to 7 miles.

It seems certain now, that we will this winter yet have a railroad station some 30 or 35 miles from here. Fraternally,

H. R. VOTH.

Statement of gifts received for the Missions during Third Quarter, 1886.

From Sister B. Krehbiel, Summerfield: 6 girls caps, 4 woolen mittens, 2 caps and 2 pair of socks.

From Bro. Mesohberger, $5.00.

For our Indian children on Christmas: From a mother and daughter in Berne, 50c.; from D. Hirschler, Summerfield, $35.00; from Peter Haury's mission box, Summerfield, $2.85.

With thanks,

S. S. HAURY.

Cantonment, Ind. Ter., October, 1886.

SAM JONES ON DOING.—In a recent sermon in Chicago, Sam Jones said: Whenever a man gets up before a community and proclaims his infidelity, then I have just one question to ask another party and one to ask him. I say: "Infidel, what are you doing in this world?" And the infidel steps up and says: "I am fighting Christianity. That's what I'm doing." "Christianity, what are you doing?" And Christianity says: "I am rescuing the perishing and saving the fallen: I am building almshouses; I am founding churches; I am speaking words of cheer to the race; I am lifting up the fallen; I am blessing the world; I am saving men from hell; I am saving them to Heaven." Why, infidel are you fighting almshouses, and orphan's homes, and churches, and happy deathbeds, and pardon, and peace, and Heaven? Oh, get out of my presence, thou great beast? Don't you tell me you are fighting such things as these! You ask me, "Mr. Jones, what's your business in Chicago?" Its to throw my arms around every poor lost man and bring him to peace and happiness and heaven. And now, opposers, what are you doing? "I'm going to fight that man's vulgarity and witticisms until I die." Fight what? Lord Jesus, show us that there is something ten thousand times bigger in this than the way Sam Jones preaches and the way Sam Jones talks. Why, that's nothing but the little bubbles on top of the ocean—that's nothing to be talking about. This is a great work of the Gospel in saving men from hell, and that is what you ought to be talking about. Let's get up higher—get up higher and unite with one another. No preacher will ever accomplish a great work in any town as long as those who profess to be with him will get to one side and say, "I'm sorry he said some things," and "I wish he hadn't said some things," and "Oh! if he had only said it in a different way." I don't care for that, but what are you doing? You're putting a club in your enemy's hands to club you down with. Let's see what we can do by uniting and praying the best influences of our hearts and lives on the salvation of the town.

The Rev. Geo. Brown, of the Methodist mission to New Britain, a large island off the cost of New Guinea, is now visiting England. When he started that mission five years ago the native savages attacked and killed some of his Fijian teachers whom he took with him. When he recently left the island 500 of the natives gathered to show their esteem for him, and loaded him with presents.

MISSION NOTES.

The Methodist Mission in Utah has received during the past year one hundred and sixty-eight members, sixty-one of whom had been Mormons.

On July 27th the Bishop of Calcutta admitted to deacon's orders Babu Daniel Biswas, a Bengali Christian in Krishnagar. He is to be pastor of Ratnapur, in that district.

The American Baptist Missionary Union recently sent seventeen missionaries to their fields in India, the largest number ever sent from Boston at one time by any society.

As a proof that the Methodists have done good work in Africa, it is stated that ten thousand converts of their missionaries in Sierra Leone and the Gold Coast have raised a jubilee fund of $75,000.

The latest reports from the Corean Mission of the Scottish United Presbyterian Church, on the border of Northern Corea, state that a hundred men and boys have been baptized, and the work is rapidly spreading.

The native Christian students in India more than hold their own in the examinations for entrance into the Madrus University and for its degrees, a higher percentage having passed than of Brahmin and other Hindoo students.

The English Wesleyans have decided to begin immediately a mission in Burmah, we presume in the newly-annexed territory. Rev. W. R. Winston, an experienced Indian missionary, has been accepted as the pioneer for the new mission.

Mr. George Williams, of London, the originator of the Y. M. C. Associations of the world, suggests that each of the 3,000 should have connected with it a foreign missionary society, to become a centre of organized systematic effort, having for its motto, "The World for Christ."

The Southern Presbyterian Executive Committee of Foreign Missions heartily sympathizes with the proposal to observe November 7 as a day of special prayer for the outpouring of the Holy Spirit upon all nations, and the speedy advancement of the kingdom of Christ on the earth.

Two colored missionaries with their wives left Dayton, Ohio, recently on their way to New York, whence they wil sail for Africa as missionaries from the United Brethren Church. One of them, the Rev. B. F. Wilberforce, is, it is said, the son of an African prince. He was educated at Dayton, and, after serving five years in Africa with his wife, returned there for the purpose of taking a course in medicine.

THE SABBATH SHOOL.

WORDS TO TEACHERS.

Teacher, in that infant mind
Heaven presents to thee a soil;
Be thy seeds of goodly kind,
So shall blessing crown thy toil.

God of grace, the sower bless!
God of love, enrich the field!
So shall human happiness
Glory to the Giver yield.

Mortal, ne'er complain of dearth,
Since to thee the boon is given,
Seeds of truth to sow on earth
From the harvest-home of heaven!

THOUGHTS IN BEGINNING THE NEW YEAR.

We wish you all a happy New Year! How often do we hear these words at the opening of the year! And as we have again been permitted to labor together, another year as editors, superintendents, teachers and scholars in writing, instructing and learning, for the purpose of becoming better acquainted with our Heavenly Father's will; and for the advancement of the cause; sharing with each other the trials and sorrows, as well as the manifold blessings of another year, this is a very gratifying wish. We wish it therefore for you all as well as for ourselves.

The business man, at this period, takes an inventory of his possessions, in order to know how much is gained, or perhaps lost during the preceding twelve months. So should we as Sunday-school workers, also, in the advent of 1887, take a spiritual inventory of ourselves and our work. Do you not think it is the right thing to do? Only in proportion to our knowledge of our gains and still wants, can we labor for our happiness? Surely, a year ought not to pass away without much having been gained, in Biblical, spiritual, and general information, especially from such interesting and spiritually beneficial lessons as we had in the past year. Under the blessing of God, we should also have gained in ability, power, and aptitude to teach. To this end, let us examine ourselves by answering the following questions: Do I love God more than I did one year ago? Do I love Him with all my heart? As a Sunday-school Superintendent or teacher, do I love my work better? Have I a deeper interest in the spiritual welfare of my scholars? Am I more earnestly striving to bring them to Christ? Do I love the Scriptures more? Am I a more effective superintendent or teacher? May the Lord help us to make this examination, and give us *A happy New Year* in this cause.

F.

THE OBJECT OF SUNDAY-SCHOOL TEACHING.

The Sunday-school is to teach people, either young or old, the Word of God. There is a sacred history to be studied and learned and taught—a history of patriarchs, of Jews and of primitive Christians—a history of law-givers, judges and kings, of prophets, seers and apostles—a history of the mediation of the Son of God between God and men—a history of all these as the development of the eternal purpose of God which he purposed in our Lord Jesus Christ. This sacred history is given to us "that Christ may dwell in" our "hearts by faith," and that, "being rooted and grounded in love," we "may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge," and that we may "be filled with all the fulness of God." How can we contemplate these wonderful facts and not feel a joy of heart in the belief of them and desire to publish them to others? What can give us more interest, or what can be more interesting to others? Oh, you that would fain *amuse* the people with your music, and your declamations, and your dialogues, and your theatreticals, have you never felt your souls aglow, with heartfelt interest while the light of God's truth was streaming into your souls? And have you not learned that the most substantial entertainment is that which enlightens the mind, while the most unreal is that which only pleases the fancy?

To your work, then, with a zeal of God that is according to knowledge, and see to it that you "shine as lights in the world, holding forth the word of life." The Word of God is given to you to be a lamp unto your feet and a light unto your path. This Word, with its sacred history, its commands and its great and precious promises, is the light of God to be held up by us before all men, that they may be able to see the straight and narrow way that leads unto life.—*The Word and the Work.*

WHAT CONSTITUTES A GOOD SUNDAY-SCHOOL SCHOLAR.—There are three qualities necessary in a good Sunday-school scholar:—1st. Watchfulness;—An eye open to watch the actions and movements of my teacher; and watch the inclinations and volitions of my own deceitful heart. 2nd. Attention;—An ear open to hear all that the superintendent and my teacher says. Also giving attention to the moans of the sick and lamentations of the distressed. 3rd. Love;—A heart full of love for the school, for my parents and teacher. But above all such a love that I can love God with all my soul, with all my strength and with all my might.

F. FLETCHER.

INTERNATIONAL S. SCHOOL LESSONS.

1887. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 1. January 2nd.

THE BEGINNING.—Gen. 1, 26—31; 2, 1—3.

GOLDEN TEXT:—In the beginning God created the heaven and the earth.

We now again take our Bibles and turn back through the sacred volume, and study of things pertaining to the beginning of all things. Genesis is so-called because it describes the generation or production of all things, being derived from a Greek word meaning,—a birth. Moses has the credit of being the author of this, as well as of the four following books of the Bible. Our lesson to-day treats: 1. Of the creation of man; and 2. Of the previsions God made for man. The creation of the earth and of the lower animals is already described in the preceding verses of this chapter.

In the opening verse of our lesson, we are for the first time apprised of the fact of plurality in God:—Let us. This second person is the same as alluded to by John in his Gospel, chap. 1, as the Word that was in the beginning, and was made flesh, etc., as well as in the closing lessons of last year, under, Alpha and Omega, the beginning and the end, the first and the last,—Jesus Christ. Thus Christ himself said, We will come unto him and make our abode with him.—John 14, 23.

1. Man was to be the crown of creation,—the only creature created in the image and likeness of the Creator. 2. Man was to be the ruler over all created things,—have dominion over the earth. 3. Man went out of the hands of the Creator a blest creature; blessedness consisting in having powers and faculties much superior to the other creatures; and his means of enjoyment would be proportionally greater. 4. Man was the only creature to whom God gave the faculty of hearing His voice. He spoke to him face to face.

But man was only provided for:—1, *Bodily.*—The vegetables and fruits of the earth, with the exception of the fruit of the one tree, were to be his meat. No mention is made of animal food from which we infer, that the killing of meat was forbidden until after the flood. God also informed man as to the food of the lower animals. How wisely the Creator planned for the maintenance of all His creatures by supplying them with food, and giving them a ruler after his own image. The work of creation being at an end, the Creator took a view over His works, and, "Behold, it was very good:"—1. All things were well adapted to answer their particular intention. 2. They were conducive to the perfection of the whole. 3. They were well adapted to promote the Creator's glory. God's approbation of His works suggest to us:—1, Gratitude; 2. Hatred of sin; 3. The discontinuing of sin; 4. Reformation; 5. Humility; 6. A ground of hope and encouragement.

Man was provided for:—2, *Spiritually.* God's work of creation ended with the sixth day. The seventh was a day of rest for God; so God blessed the seventh day and set it apart as a day of rest for man. And as we do not find that man was to engage in strong manual labor before sin entered into the world, we can not conclude that the seventh day was merely intended as a day of bodily rest, but especially as a day of communion with God, a day for holy use and a blessing to man.

Truths to learn with references:

1. Man was originally made in the image of God and His son, we should therefore copy after Christ in all things, v. 26. Ref.: John 13, 15.

2. We are creatures; God is supreme, and we should hear His voice, v. 27, 29. Ref.: James 1, 21.

3. We cannot hide our actions from God's all-seeing eye, v. 31. Ref.: Ps. 33, 13.

4 If we wish God's approbation of our work we must work for good, v. 31. Ref.: Matt. 19, 17.

5. We should keep the Sabbath as holy as God gave it, v. 3. Ref.: Ex. 20, 8.

Lesson 2. January 9th.

SIN AND DEATH.—Gen. 3, 1—6, 17—19.

GOLDEN TEXT:—By one man sin entered into the world and death by sin.—Rom. 5, 12.

After the creation of man God left nothing undone which might contribute toward his happiness. The most delightful portion of the earth was given as his home, where he had access to every delight. And God also gave him a woman to be his companion. Man is however naturally not in this happy condition at present; sin—evil has come into the world, and consequently also the result thereof. God's command to Adam was: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Man was made a free agent, and had the choice between life and death.

I. *The Temptation.* The way to all sin is by temptation, not that temptation is sin, but temptation is the approach of Satan to lead into sin. If the temptation is successfully resisted it is a victory over Satan. As sin was entirely unknown to man prior to the account of our lesson; and human nature was pure, there being no impressions upon the mind but those of the Creator; it required greater subtilty to cause to sin than it did after the fall of the first parents. Satan, in the form of the most subtile of all the beasts, approached the weaker part of man by advancing doubts as to God's goodness, and thereby raised an appetite in the woman. The woman had a knowledge of God's command, and it was only after that knowledge was expressed that she was open to temptation. Satan's next step was to arouse dissatisfaction in the woman, because God knew more than He

had told them. She next had the promise of becoming equal to her Creator.

II. *The Fall.* These three steps of temptation, viz. The gratification of the appetite, the delight of the eye, and the offer of exalted wisdom; in which the woman allowed Satan to lead her were too much for her. She fell; and by her womanly affection she caused Adam to fall, and sin had entered into the world.

III. *The Punishment.* Our G. T. says, And death (entered) by sin. The effect of sin, or as Paul says the wages of sin, are all the bodily sufferings, and death inherent in man from our first parents; but above all spiritual and eternal death. Adam was responsible for his own sin, no excuse would avail with God, v. 12. The sentence pronounced by God may be summed as follows:—1. The ground was cursed for Adam's sake, that it should bring forth thorns and thistles. 2. Hard labor must be put forth in order to have any good thing. 3. The body must die and return to dust from which it was taken.

Truths to learn with references:

1. Though Satan had fallen yet he possessed great skill and cunning, v. 1. Ref.: Eph. 6, 11.

2. Never let the tempter lead the conversation! v. 1. Ref.: 1 Thess. 5, 22.

3. It is not knowledge we need so much as the spirit of obedience, v. 5. Ref.: Ps. 39. 4.

4. Death is certain, and levels all. The body moulders; the soul exists. But Christ can make death a blessing, v. 19. Ref.: Ps. 16, 11.

Lesson 3. January 16th.

CAIN AND ABEL.—Gen. 4, 3—16.

GOLDEN TEXT:—Am I my brother's keeper.—Gen. 4, 9.

We learned in our last lesson how sin entered into the world, and in the lesson for to-day we have given an example of its effects on the human heart. In Cain and Abel we see developed the two opposite principles of good and evil. Though expelled from Eden, I believe, that Adam and Eve still had reverence for God and worshiped Him, God giving them directions as to their worship. Their children were brought up to know and serve the Lord. The germ of sin had however taken root in human nature.

I. *The Offerings.* Cain and Abel were brought up to worship God, so when the time came to bring offerings,—probably a time had been set by God, we find that both brought an offering of their respective occupations. God looked with favor on Abel's offering while Cain's was discarded, which caused envy and anger. But wherein was the difference between the two offerings; why could God not respect the one as the other? Paul in his epistle to the Hebrews gives us an answer, when he says, by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, Heb. 11, 4. Abel offered not only a thanksgiving offering, but in faith of a coming Savior he also brings a sin-offering in the form of a slaughtered lamb. Here was spiritual and therefore acceptable worship. Cain who appears to have lacked hat faith, brought only his offering of thanksgiving and neglected a sin-offering. Here was mere form worship and lacked true faith and spirit. But God does not fail to reason with Cain, as He does, with every sinner. He was willing to show him the same favor as Abel, providing he would come with a right heart. God was willing to allow Cain to exercise his birthright rule over Abel if he would repent.

II. *The Murder.* Cain under the semblance of friendship, while his heart was hot with anger and hatred, talked with his brother. But the sin of the heart soon culminated in the base deed. God, to awaken a sense of guilt in Cain, asks, "Where is Abel thy brother?" As one sin leads to another, so Cain with a fratricidal spirit inherited through sin from him who was a murderer from the beginning, meets God with the question, "Am I my brother's keeper?" Am I to watch over and care for my brother? I once heard a man make the remark that God never answered Cain's question, and that consequently a man was in no way responsible for the well-being of his fellow man. To my mind the response in v. 10 is a conclusive answer. The question was, and still is, a murderer's question, and if Cain had not already begun to fear vengeance from God, he would not have put the question. And I hold that according as the Spirit of Christ, or that of selfishness is possessed, will a man feel and fulfil or neglect his fraternal duty toward all men.

III. *The Punishment.* Was Cain to forfeit his life for his deed? No. God's decree was otherwise. He was to be an example for the world and all evil doers. The ground was cursed so as not to yield to his toil. He was to be a fugitive and a wanderer in the earth. With a cry, not of sorrow, but of remorse he went out from the face of the Lord, v. 13, 14. That he might be spared as an example God gave him a mark or sign. So Cain went out from the presence of the Lord and dwelt in the land of Nod—exile.

Truths to learn:

1. Cain worshiped in letter but not in spirit, v. 5. Ref.: John 4, 23.

2. There is none of us, no matter how small our influence may seem, but are in a measure some other person's keeper, v. 9. Ref.: Rom. 14, 7.

3. The result of sin is greater than we can bear, v. 17. Ref.: Isa. 53, 6.

4. How terrible the existence where the presence of the Lord is not in any way felt! Ref.: Matt. 25, 30.

Lesson 4. January 23rd.

NOAH AND THE ARK.—Gen. 6, 9—22.

GOLDEN TEXT:—Noah did according unto all that the Lord commanded him.—Gen. 7, 5.

From the lesson of last Sunday to the one of to-day we are carried over a period of nearly 1500 years, a period of which we know but little. We however know that the human race had greatly multiplied. Wickedness had so increased that God determined to destroy all from the face of the earth excepting Noah and his family.

I. *The Punishment of the Wicked,* v. 9—13. Of the character of Noah we learn two things: 1. He was a just man and perfect in his generation,—upright and sincere in his relations with men. He had not reached that point of perfectness that he was not capable of sinning; he was perfect as God counts those perfect who have faith. 2. He walked with God—lived in the fear and love with God. Of the people of the earth we find: 1. They had become corrupt before God—depraved in morals and idolatrous in religion. 2. They became violent in sin—bold in the commission of crime, God saw that every descendant of Adam was corrupted with sin; and therefore determined to destroy them. This determination he personally communicated to Noah. As the utter annihilation of the wicked was determined on by God, in the antediluvian age, as the result of the sin of our first parents so in the mind of a just God, the sentence whosoever sinneth shall die is yet in its full force.

II. *The Safety of the Righteous.* But shall righteous Noah be destroyed with the wicked? No, as the punishment for sin is sure, so is the safety of the righteous sure. And Noah was not only warned of the approach of the deluge, but instructed in the means of saving himself and his family, and of the animal creation a sufficient number, so as to lay the foundation of a new world. Believing God he set about to build an ark after the pattern given to him by God, preaching at the same time repentance. These days of grace lasted about 120 years. The wicked were to be destroyed with a flood of water brought on, not in any natural way, but God himself would interfere to cause it. The righteous were to be preserved in an ark, to be prepared during a period of grace, when opportunity was given for the world to repent; and under a covenant with God himself that the faithful should not be destroyed. As God made a covenant with faithful Noah and preserved him against the flood in an ark of safety; so is he ready and willing, yea He invites all to enter into a covenant for safety from the deluge of eternal destruction; this ark is Christ. Visibly on the earth this is Christ's church.

Learn:

1. The punishment of sin is sure.

2. The ark reminds us of God's regard, for His saints, and for the world.

3. The ark is a symbol of the Savior.—A refuge, a home, a temple, a conveyance.

4. The reward of righteousness is sure.

Lesson 5. January 30.

THE CALL OF ABRAM.—Gen. 12, 1—9.

GOLDEN TEXT:—And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12, 2.

Our lesson to-day brings us to a period in sacred history about 527 years after that of last Sabbath. After the flood the descendants of Noah were scattered abroad upon the face of all the earth. From the three sons of Noah numerous families grew, and the world became peopled. The Word of God deals mostly with the descendants of Shem, Noah's oldest son. Abram was a descendant of Shem. We find from chap. 11, that Abram, undoubtedly in obedience to a call from God, with his father Terah, his wife, etc., purposed to leave the land of Chaldea or Mesopotamia whose people had greatly fallen into idolatry, and go into Canaan and live there. They journeyed as far as Haran, where they dwelt about 15 years.

I. *Call of Abram.* Abram or Abraham is often alluded to as the father of the faithful. The steps in the faith of Abram are beautifully portrayed in our lesson to-day. God would try him, so He led him step by step. The first step was the call from his native land, and friends unto a land unknown to him. With the call was also the promise of Gods directions. Abram showed his faithfulness in obedience.

II. *Promise to Abram.* The second step in the development of Abram's faith, was the promise that God would make of him a great nation and that in him should all the families of the earth be blessed. How can this be, Abram might have thought, now seventy-five years of age, and no child and a barren wife, but in faith he accepted God's promise and with his wife left Haran, accompanied by Lot with all their substance, and the souls they had gotten in Haran.

III. *Abram in Canaan.* God led Abram to the land whither he would have him go, so he came to the land of Canaan. The first stopping place was Sichem. But the land was not uninhabited, for the Canaanite was in the land. In this fact was an exalted idea of Abram's faith. Here the Lord appeared to him with an announcement that this was the land which He had promised him, and with a renewal of His promise that his seed should have possession of the land. Abram took formal possession of the land by erecting altars unto the Lord, first at Sichem and then again further on in his journey, East of Bethel. The possessions granted him did not so occupy his mind that he forgot the worship of his God.

In the journey of Abram, we have a type of the journey through life of a good man.—The good man, like Abram—1. Reverently listens to the Divine voice. 2. Reposes implicit faith in the sovereignty and fatherhood of God. 3. Maintains his faith by continual worship. 4. Often finds his blessings associated with trials. 5. Sometimes feels that his faith is tried more severely by the less than by the greater affairs of life.

The *Sunday School Times* say, "Many a Sunday-school might touch a higher level of religious life, if more attention were paid to the heating and ventilation of the room in which it meets."

The impulses of lofty purpose which spring fresh with every new entrance upon Christian work are the living waters springing up into everlasting life. Happy is he who finds his soul stirred with the inward quickening.

INTEMPERANCE.

What word is there in the English language that conveys to our minds such ideas of woe as intemperance? Who has not seen the drunkard, now reeling upon the pavement, along the highway; now sinking into the mire, or falling, an insensible inebriate, upon his own threshold, in the bosom of his family? How many families have felt its curses! Alas, how many hearts are held to-day, in the bonds of poverty and disgrace, by its terrible chain! The mother, dancing the bright-eyed boy upon her knee, whom she loves more than life, lifts her voice in prayer to an everlistening ear, to spare her boy from the fate of the vagabond and the drunkard. What can be more lacerating to the mother's heart than to learn, after a daughter has blighted her troth, that he to whom the daughter is affianced is a sot—blighted forever, and degraded to slavery and by its cups? This is sorrow enough, but it is the beginning of sorrow, for now the fond young wife, whose affections have become entwined around her household god, watches, at twilight's pensive hour, for his coming, only to find her idol the wreck of what he might have been. Her darkest fears were realized. He comes, supported by a comrade, and falls senseless even in his bridal chamber, ere the honey-moon is passed, a ruined, depraved inebriate. But, true as a Spartan mother, she adheres to her marriage vows, and gives her life to the task of his reformation.

The years roll on, and now behold yon solemn cortege winding through the great archway of the dead. See that lovely woman, clad in the habiliments of mourning, as she eagerly gazes into the yawning grave now about to receive the remains of her husband. When the heart-felt sobs of grief fall upon our ear, we turn away, nor ask the cause of all this sorrow; for 'tis the sad throbbing of that broken heart which writes the truest history of her lost loved one. 'Tis all in that one word—intemperance.—*S. S. Review.*

MENNONITE MISSION FUND.

Upper Milford Congregation,	$5.01
Hereford Congregation,	7.50
East Swamp Congregation,	6.39

DEATHS.

KNERR.—On November 10, 1886, near Zieglersville, Pa. Henry Knerr, aged 77 years. Interment at Keely's church cemetery. Funeral services by Moses Gottschall and O. P. Smith.

BLIEM.—On December 5th, in Bethlehem, Pa., widow Catharine Bliem, aged 72 years. Interment at Saucon Mennonite Church, A. B. Shelly officiating.

GEISINGER.—On December 17th, in Saucon, Lehigh Co., Pa., Sarah, wife of Ephraim Geisinger, aged 65 years, 11 months, 12 days. Interment at Saucon Mennonite church. Funeral services were conducted by J. S. Moyer at the house and A. B. Shelly at the church.

BENNER.—In Philadelphia, Nov. 12, 1886, of Convulsions, Lizzie, wife of David L. Benner, aged 37 years and 22 days. Funeral services were held in the presence of a large number of mourning friends by N. B. Grubb. Text, Jeremiah 15, 9. Interment in Northwood Cemetery.

BOBB.—In Philadelphia, Nov. 20, 1886, James Bobb, aged 52 years and 23 days. Funeral services by N. B. Grubb and Geo. Scheer. Interment at the New Goschenhoppen Reformed church where C. Z. Weiser conducted the services.

MENG.—On November 5, 1886, in Frederick, Pa., of Typhoid fever, Geo. Meng, aged 48 yrs., 5 months and 17 days. Interment at Keely's church cemetery. Funeral sevices by Moses and W. S. Gottschall.

KRAMER.—On November 13, at Frederick Station, Pa. Wellington, infant son of Michael and Lizzie Kremer, aged 3 months and 7 days. Interment at Schwenksville Mennonite Church. Funeral services by W. S. Gottschall at the house and Moses Gottschall at the church.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., FEBRUARY, 1887. NO. 5.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

CHRISTIAN CHARACTER BUILDING.

BY E. M. LANDIS.

"But ye, beloved, building up yourselves on your most holy faith."—Jude 20.

The Christian life is many-sided in its nature, and to describe it in its different forms of manifestation the sacred writers set it forth in appropriate figures. In the verse from Jude the Apostle presents the life of the Christian under the image of a building in process of erection.

1. In the Christian character building the Christian—"ye beloved"—is the builder. God selects us for the work. But only after regeneration or conversion to God. Man must be spiritually alive before God can employ him in the service. Then God condescends to use our weak, imperfect instrumentalities.

The little seven year pupil brings his copy to school; he tries ever so hard to imitate the ideal set at the top of the page, but with unstrung nerves the trembling fingers can at the best only trace zigzag lines. The teacher observes the crooked turns. Kindly he takes the tiny hand and by his guidance the tiny fingers are enabled to write beautiful, legible lines. The Almighty Father above, also beholds the ineffectual attempts of his children to copy after the divine example of the Savior. In love he takes our hand into his and guides our fingers in tracing our lines of character so that we can write "living epistles," approved of God and read by all men.

In days of old, we read, God showed to Moses in the mount a pattern for the tabernacle; but none among Israel were skilled for the workmanship. So God inspired Aholiab and Bezaleel for the task. Under their direction the tabernacle soon arose in the wilderness and was by magic skill adorned with wondrous beauty; then, on the house of his designing, abode the continual presence and glory of Jehovah. Even so will God direct our hands in the building up of a worthier tabernacle after the model of the one made without hands. "For he worketh in us both to will and to do of his good pleasure" so that we can work out our salvation with fear and trmbling, and can fashion our characters after the divine model in the heavens. We are architects.

2. In the rearing of our Christian characters may we rely on the guidance of his Spirit; for he will, in the second place, guide us in the selection of the appropriate materials and principles for the formation of a God-like character. We are enjoined to build ourselves "up on the *most holy faith*," on "the faith once delivered to the saints"—on the Bible.

This manual of spiritual architecture points us at once to a sure foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Men have tried to lay other foundations. What theories of morals and schemes of religion have not the fertile brains of men concocted. Some of these theories are beautiful, ingenious and seemed impregnable to human reason. But they were houses on the sand. Where are all these figments of the hour? Raging passion overleaps and leaves few traces of mere men's devices on the sands of time. One foundation, one rock, moreover, peers above the waves. It is Christ, the solid rock. He comes tried through the ages. His enemies, infidels, persecutors of God's saints have tried him, have tried to demolish this only ground of hope. In their attempts themselves were shattered against the Rock. He that sitteth in the Heavens holds them in derision; in his sore displeasure he dashes them in pieces, like a potter's vessel, on the rugged edges of justice.

His saints, on the other hand, have made a trial of trust. Never has he failed any who committed their all to him. The experience of thousands clusters around the Rock of salvation. The burdens of how many weary souls has he not borne? May we weave wreaths of loving affection around him and build our lives upon him.

Well, you may say, some after all do not seem to be so sure of the ground of their hopes. True, "there are some," says an old divine, "that are all their days laying the foundation, and are never able to build upon it to any comfort to themselves or usefulness to others. The reason is because they will be mixing with the foundation, stones that are only fit for the building. They will be bringing their own obedience, duties, mortifications of sin and the like unto the foundation. These are precious stones to build with, but unmeet to be first laid to bear the whole weight of the building." Of course we cannot build upon our works. All trust in human merit will give way before the advance of the the trials of life. It is well that it is so in

order that Christ may become all in all and the only object of our confidence.

On the "most holy faith" the Apostle admonishes the Christians to build themselves. The inculcation of Bible truths is the best entrenchment against looseness in morals and doctrines. In the Apostle's day as well as in our own false doctrines and immoral views were making havoc among the disciples. It is Mr. Moody who said, there was no danger of Scotland ever falling into any grievous heresy or of forsaking Christianity because nearly every Scotchman is familiar with the Bible. He also knows what the Bible is in the hands of a man. So he uses God's Word himself as the most efficient instrument in the conversion of sinners and their subsequent support in their struggles. Hence results the stability of his work; it is not mere excitement that wears off with the flying moments, but a continual application and renewing of strength from that never failing source.

The reason for the efficacy of the Bible is not hard to discover; it is not mystical power in the words themselves. But the Bible receives its power from the fact that it is God's presentation of the way of salvation, and of his will concerning mankind. Jesus Christ is the way of life to men. Hence the Scriptures show us the Savior. In the Gospels the historical Christ is unfolded to our view. They show how the Son came down from the Father's bosom to earth, and appeared as one of us. In his earthly sojourn he sympathized with our sorrows, healed our woes, and loved his own to the end. As the express image of the Father's glory was unveiling his majesty more and more, the cross began to cast lengthened shadows over his existence. Thither step by step his course leads; at the foot of the cross we behold the Prince of glory die by wicked hands. But the grave cannot retain our Lord. He arose. And he whom "we trusted that it had been he which should redeem Israel," does not disappoint. By death he conquered Satan, fulfilled the Law and blotted out "the handwriting that was against us." The tragedy of the Savior's death accomplished, before our eyes, the redemption of a lost world. This is the picture of the Gospels. Whoever receiveth this Jesus for his Savior, to him the Holy Ghost applieth the benefits of redemption. To the present Savior, to the sacrifice of the Lamb of God before our eyes, the Gospels point our longing looks. While the prophets look forward, through the ages, to Calvary, the Epistles of the Apostles look back upon an accomplished redemption, and now direct our eyes upward to the Savior ascended on high; and he now pours out the Spirit without measure and forms Christ in us the hope of Glory. Through the Scriptures we are led to this Savior. We learn to know him, trust him and cast ourselves, our all, upon him; thus are we built up upon him, by him and in him.

Again, we are to build up ourselves by the "most holy faith"—by the truths of Scripture. "As a man thinks, so is he." He whose heart entertains noble ideas or indulges sensual thoughts, will soon be the possessor of a corresponding character. The thoughts and affections are the forming principles of a life. Now the Scriptures contain the thoughts of God and are an expression of his will concerning man. Through the whole Bible this grand purpose runs. Even portions of the Bible which we are inclined to regard as simply history and a record of wars and actions of men, are also the unfolding of the plan of God. They are the thoughts of Him, wrought out into action, whose thoughts are not our thoughts, (Isa. 55, 8, 9.) In his purposes God has always his glory in view. Wherefore when we read his Word and meditate on its truths, we are thinking the thoughts of God. What loftier aspirations, emotions, thoughts can possibly fill the minds of mortals? "Sanctify (us) through thy truth; thy Word is truth." With those truths the Christian is edified in holiness; meditating on God's purposes, his mind will at length flow forth in ceaseless praise to the glory of his Maker. God will be in his thoughts and His will will become his own. The 119th Psalm, in exaltation of God's Word, is not in vain the longest chapter of the Bible.

(To be Continued)

PROPOSITION V.

As I have been asked by the editors of the MENNONITE to answer Mr. Taylor's 5th proposition, I will try to do so.

Acknowledging the truth of the proposition, yet I say, this state of affairs is not confined to the Mennonite church, but affects all churches that are working among the Pennsylvania Germans, so it is no more detriment to us than it is to them.

The remedies, or if not remedies, the means to alleviate the case are: (a) Better understanding of the High German, by the minister using the High German in his pastoral visits and daily conversation, and if he possibly has the time, by teaching the German to the children, by having German classes in the Sunday-schools and German books in the library. (b) A thorough knowledge of the English language as well as the High German on the part of the minister, enabling him in the same measure as the young people learn to understand the English better than the German to use the English, speak it, preach in it, always keeping step with the congregation as a whole, neglecting neither the old nor the young. For instance, in Upper Milford we are Germans, read, speak, sing and pray in German. In Hereford the old people are German, the young people English, so that the Sunday-school has only one German class, a bible-class. The regular services are German as yet, but once a month, I preach in English. In the Thursday evening Bible class German and English is used, the questions being given in both languages, the explanations and sometimes in German, sometimes in English as the occasion may call for. The catechetical instruction is given to a large class in both languages, reading the catechism and the passages in both languages, as well as giving the explanations in that way.

The difficulty of the language we have to face, and make the best of it that we can, but with most of our ministers being able to use both languages in conversation and in the pulpit, I do not think that we have to suffer more than other churches, though it remains for the ministers to try to become as perfect in both languages as is possible under the circumstances.

C. VAN DER SMISSEN.

DORCAS SOCIETIES.

I am sorry to take my pen in hand again to defend my beloved church, which is represented in the columns of the MENNONITE in an entirely false light. These misrepresentations of our church by Mr. Taylor are not only a surprise, and a very painful surprise to me, but to all persons with whom I have spoken about the article on "The Dorcas Society, because even a superficial knowledge of our denomination ought to show the fallacy of such assertions.

What does Mr. Taylor mean by saying? "There are churches whose conduct justifies every question, and the Mennonite church is of that number." Very likely Mr. Taylor never knew of a Dorcas Society in a Mennonite church; but has he ever known a member of a Mennonite church in want? We would like to see the church that provides as well for the poor as our church does, with the exception of the Brethren (Moravians) which is a sister church of ours, and in the old country is recognized as such, though times and circumstances have estranged us. In the work for the poor our church-members have always been foremost in this country as well as in our old home, not only for members that might need aid, but for poor people of any or no church. It is very painful for one that loves his church and has seen the liberal, self-sacrificing work done by the members of this church, to see it depreciated in this manner.

We have no Dorcas Society, because we do not need it, but how must our members feel, reading that article, when they, in spite of their manifold duties at home, take the time to come together and work for the poor Indians again and again, and find themselves thus represented.

I hope Mr. Taylor will realize that the Mennonite church has more actual value than he is aware of.

The "Jahrbuecher fuer protestantische Theologie" use in an article on the Mennonites, the following expression: "Everybody will receive impressions never to be forgotten seeing the noble, self-sacrificing benevolence of this small denomination."

C. VAN DER SMISSEN.

For the Mennonite.

THE HEART.

"If our heart condemn us not, then have we confidence toward God."—1 John, 3, 21.

It may not be an easy matter to say, what the Bible means by the term *heart*, referring to the spiritual man, and it is likely that it does not always refer to exactly the same thing. In our text, the word heart seems to imply the same as conscience; it has a condemning, acquitting or approving voice, perceived by our spiritual man. When it acquits or approves we have confidence toward God, and we are not afraid to pray, for we are ready to believe that God is not only able, but also willing to give what we need and pray for.

Perhaps we might put the word conscience in the place of the word heart in the Bible in a greater number of places than we imagine; in some places it might even help to explain what before was somewhat obscure. Let us first inquire, "What *is* conscience? and that answered, let us see how it corresponds in meaning to the Bible term *heart*. Is conscience a creature of education? Education can not *create*, it can only alter the form of what is already created. Education can not create any new faculty in the human mind; but it may stunt, or perhaps destroy. If education could *create* a faculty, an idiot might be brought to a level with his more fortunate brethren, or even a brute might be instilled with the faculties of the human mind. If there were not an innate desire in mankind to do what is right and shun what is wrong, education could never give man a conscience. When it appears as if a person had no such desire, it is that it is either dormant yet, as are nearly all our faculties in infancy, or that it has been stunted by corrupt training until it has become almost imperceptibly small. Our knowledge of what is right or wrong is no doubt altogether a child or creature of education. Almost any thing may be made to accord with somebody's conscience. The Arabian Bedouin may very devoutly go through his devotions just before plundering some way-faring traveler; his heart (conscience) condemns him not; the American Indian imagines that the greater the number of scalps he has taken from human heads, the greater will be his glory in the world to come, and our Germanic ancestors even thought the shedding of blood was necessary for admission to the kingdom of the blessed. They all have a desire to do well, and please their God; but as to what *is* pleasing to God, they have different opinions. The human con-

science (heart) is corrupted by sin; corrupted in being not acute enough to warn and admonish every time a wrong is committed or a duty omitted, and corrupted, too, from imperfect knowledge and perverse education. Although the ancients had no knowledge of the circulation of the blood, they nevertheless knew that the heart was a very important organ in the human body. The inability of the heart to perform its functions causes instant death; and the death of the spiritual heart also causes spiritual death. Conscience is not the lawgiver of every man; not every man even tries to live up to his idea of right in all his actions. He has a will that causes him to conform to his tastes, desires and notions irrespective of his sense of right and wrong. Such a person may be said to have a wicked heart, that is, he is governed by a sense independent of the will of God. This governing power may be called his heart, but this is not conscience, as the wicked have no conscience; they have lost it, and self has come to occupy its place; but whenever a person is governed in any measure by a desire to please God or promote human welfare, he has a conscience, however weak, imperfect and ill-informed it may be.

This is the person whom the Father may draw to the Son. "Give me thy *heart*," He says. "Give me thy *conscience*," we might interpret it. Why? That God may purify and educate it. When God speaks peace and pardon to the soul, the conscience is set at ease, and its accusations are quieted. The debt is cancelled, why should it longer condemn? But henceforth it must attend God's school, and this it does by adopting the Word of God as a rule of faith and the power of God's Spirit to execute it. The enlivening of the emotional nature of our heart is God's work. What we do in this direction will be counterfeit. Resignation is our work, but enlivening is God's; but God's work is frequently hindered by our willingness to do ours. We will not be lost on account of anything that God has not done, but our own actions and neglects are what will stand as accusations against us.

Our text says, "If our heart condemn us not." Our heart cannot condemn except when there is a consciousness of sin, and it must cease to condemn when that sin is by God declared forgiven. It is a pupil of God; (I speak of the Christian conscience) and should not the authority of the teacher be greater than that of the pupil? When the heart is thus freed, we will get into the possession of the true spirit of prayer. The spirit of prayer consists not so much in eloquence, for the hypocrite may pray eloquently, as in the confidence that God gladly hears us pray and that He will give what we pray for, providing it is for our good, and when we are sure that it is in accordance with God's will, we know that He will give us the very thing we ask for. As long as our heart continues to condemn us we will either not pray at all, or our prayer will be a whining and lamenting intermingled with many doubts and self accusations. Let the purification of the heart be the first subject of our prayer, and when by the blood of the Lamb the heart is freed, then we may also have the boldness to pray for something else than the salvation of our individual soul, at the same time believing that God will do in accordance with our prayer.

When a person gives his heart to God his conscience accords with what he honestly believes to be the will of God as he has learned it from His Word; and whenever any of his actions are not in harmony with this his understanding of God's Word, the conscience begins to reprove, and this reproving is properly stopped only by true repentance and faith in Christ Jesus. A wilful and arbitrary interpretation of the Scriptures, to make them accord with our carnal desires will only harden the heart and stupefy the conscience; and whenever the condemning voice is quieted thus the true spirit of prayer will not make its appearance; but instead of that a desire to flee from the presence of God. The conscience's life blood will ebb away, until, if true repentance does not intervene, it will fully expire, never more to awaken in this season of grace.

M. S. MOYER.

For the Mennonite.

JESUS CHRIST IN GEN. 1, 1.

I. Jesus in the Beginning.

John 17, 5, Before the world was. Col. 1, 17, Before all things.

II. Jesus the Creator.

Eph. 3, 9, All things by Jesus Christ. John 1, 3, Without Him not anything. Col. 1, 16, All things by Him and for Him. "To have been thought about, born in God's thought, and then made by God, is the dearest, grandest, most precious thing in all thinking."

III. Divinity of Jesus Christ.

John 1, 1, The Word was God. Phil. 2, 6, In the form of God and equal with God. John 10, 30, I and the Father are one.

IV. Humanity of Christ.

John 1, 14, The Word was made flesh. 1 John 1, 1—2, Proof positive. Matt. 1. 23, God with us. Heb. 2, 16—18, Heb. 4, 15—16, Took our nature and can give human sympathy. We know God through Jesus. The world will know Jesus through Christian living. *As* the Father hath sent me *so* send I you, (John 20, 21.) Am I about my Master's business?

V. The Keeping Power of our Savior.

Jude 24, He is able—we doubt not his willingness. Eph. 5, 25—27, His purpose—can not he accomplish it?

It is better to be a renewed man with Christ than Adam in Eden without Christ. Adam might have fallen after 10,000 years. "Safe in the arms of Jesus" and we are safe from Satan's power. Would you know the safety of the godly, read Psalm 91. "Because he has set his love upon me, therefore will I deliver him." Let us not so much apologize to the Devil for being in his way. In Christ Jesus are we stronger than he. (Jas. 4, 7.) Col. 3, 3, Our life is hid with Christ. Acts 26, 18, Satan's power is broken. John 10, 28, Jesus gives *eternal life*—we shall *never perish*—we shall not be plucked out of his hand. Rom. 8, 37—39, Do we wish anything more?

VI. God's purpose through Christ.

God knew the future when he in Gen 1, 31 saw everything "very good." Eph. 1, 4, Before the foundations were laid he had made choice of us in Christ. Titus 1, 2, God is as good as his promise. 2 Tim. 1, 6, We see God's purpose. Can we not fulfil it?

O let us be wise and understand that we are planted upon a Rock that can not be moved (Deut. 32, 29—30.)

Philadelphia, Pa. E. K. MOHR.

PIOUS SINNING.

We hope that there is a growing sentiment among real Christians, in favor of doing away with all worldly plans for raising money for religious prpouses. And yet such ways are still largely followed. A young woman told me once, with, evident enjoyment of the recollection of what she told, how she once got fifty cents out of an old bachelor, for her minister, by giving him [the old bachelor] a kiss for fifty cents. The young woman seemed to think it all right to sell her modesty for fifty cents, provided her minister got the money.

Isn't it interesting to see how ingenious such professors of religion are in compelling the devil to serve the Lord, and in using his own weapons against himself? Now there's gambling, for instance. Satan used to count on gambling as working for his kingdom always. But now-a-days gambling has taken quite a pious turn, and lots of churches avail themselves of approved ways of doing it to make money for God, and so beat the devil at his own game!

In the slow old times of the apostles the saints were accustomed to really deny themselves a great deal, and go down very deep into their pockets, especially when there was particular need of money to send the gospel to "the regions beyond," or for the poor saints at Jerusalem. But now it's done easily. Just get up an ice-cream festival or an oyster supper, with nice, religious gambling attachments, and the thing's done—lots of money raised at little outlay. Oysters cooked in a church kitchen seem often to repeat the old-time miracle, and multiply in quantity like the two fishes of old on which the 5000 fed!

And it's so easy to make money at gambling! Get a big box or tub for a pond and fill it with nice things worth all the way from $100 to $ .05, [which is a long ways, as any mathematician will tell you,] tie a pin hook on a string, charge ten or fifteen cents for the privilege of casting once into the pond; whatever the hook catches belongs to the one who makes the throw. And very many of those whose money is gotten in such ways are sinners, too, and it's such a nice thing to secure the co-operation of Satan's subjects in raising money!

Seriously, what an insult to God's cause such contemptible and wicked ways of money getting are! As though God had gone bankrupt, or lost His credit, and couldn't help His people any more in money matters, so that they had to go to the devil and his party for help!—*Berea Evangelist.*

GOLDEN THOUGHTS.

Take all Thy vessels,
O glorious Finer,
Purge all the dross,
That each chalice may be
Pure in Thy pattern,
Completer, diviner,
Filled with Thy glory,
And shining for Thee.
—*F. R. Havergal.*

The body of Christ was buried in a garden. Here nature dies and is renewed again. How beautiful an emblem of the death and resurrection of Christ!

Truth is that Eternal Word of the Father, which in the Son by the Holy Ghost is revealed to us, to be our Guide back again to that bosom whence we and it came.

The work of a Christian, as it is described in the Bible, looks fitter for an angel than for a fallen man; but this fallen, weak man has more than the sufficiency of an angel for the discharge of it—his sufficiency is of God.—*W. Jay.*

The years of God are full and satisfying; each soul shall have its turn; it is His good pleasure to give us the kingdom. There is so much room, there are such thronging possibilities, there is such endless hope!—*Mrs. A. D. T. Whitney.*

I find that, when the saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity conscience is a pope, that gives dispensations and great latitude to our hearts.—*Samuel Rutherford.*

"Blessed of My Father," that is our eternal name! How those words come to us in the tingling stillness of the night, when panic fears oppress our loneliness and so strangely vex our souls! How they rise soft and clear above the rolling of the world in hours of weariness and of obstinate temptation! How they sing songs to the fear of death, and lull it when it wakens and cries. "Blessed of My Father!"—*F. W. Faber.*

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

PASS IT ON.

When Rev. Mark Guy Pearse was about fourteen years old, having been in school in Germany, he came to London, on his way to the "beautiful wilds of Cornwall," his home. He stayed in London long enough to spend all his money, except sufficient to pay his fare home. He traveled by train to Bristol—the rail only went as far then. He went on board the vessel to carry him home, and thought, when he had paid the money for his passage, that that included all. He was very hungry, and ordered his meals that day.

At the end of the journey, a dapper little steward, with a gold band round his cap came to him and presented him his bill. He told him he had no money. "Then," said he, "you should not have ordered the things you did." He asked him his name. He told him. He took him by the hand, shut up his book, and said, "I never thought I should live to see you."

Then he told him how, when he had lost his father, his mother was in great distress, and the lad's father had been so kind to her that he made a solemn promise that, if he ever had the opportunity, he would show kindness to one of his; so he took charge of him, paid his bill, gave him five shillings, and put him into a boat with some sailors, who rowed him in fine style to the shore. His father met him, and he said:

"Father, it is a good thing to have a good father;" and he told him of what had taken place.—

"My lad," said he I passed the kindness on to him long ago, in doing what I did, and now he has passed it on to you. Mind, as you grow up, you pass it on to others."

Well, one day he was going by train, and intended to take a first-class ticket, as he had a deal of writing to do in the train, when he saw a lad at the third-class ticket office, rubbing his eyes to keep down the tears. He asked him what his trouble was, and the lad told him that he had not enough money for his fare by four pence, and he wanted so to go, and his friends were expecting him. He gave him a shilling, and the lad went, got his ticket and brought him the change. He told him to keep it, and said he was going to ride with him. Then, in the carriage, he told the lad the story of how he was treated in the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." He got out at the junction, and as the train left the station, the lad waved his handkerchief and said, "I will pass it on."

HOME.

A young man in the navy contracted a severe cold in a climate unlike that of his nativity. He had been wayward, and often his mother's heart had sorrowed on his account. As illness came on he thought of that dear mother always so kind in his boyhood days; he longed for the touch of her hand and the sound of her gentle voice; so one bright April day he came home, weak, but glad to be folded once more in his mother's arms. She had no word of reproof to give, no thought of the follies of past years; her boy was again with her. Ah, he knew well that fond heart and that a warm reception would meet him! Again he had his mother's tender ministrations; unwearicdly did she care for him, leading him to the Saviour, who in a few months took him to the home above.

"As one whom his mother comforteth, so will I comfort you," is the sweet assurance from the Lord to all who trust in him. For the child of God, for all who enter it, there is a home brighter and better than that which any earthly parent can offer. Soft may be a mother's touch, low and loving her voice, but the compassion of our Heavenly Father is beyond human thought. As a traveller after weary months of absence nears his home, how cheering the thought of the loved faces upon which soon he will see welcoming smiles; how does he anticipate the warm clasp of the hand! Rapid going seems slow, so great is his haste to reach that happy home. But some day the death-angel will hover over that peaceful abode, and one after another each dear one will be laid away under the snowy daisies. No earthly home is free from the destroyer. Then it is the rejoicing of the Christian's heart that the home which will be his for ever is perfect in every respect. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." Into this home shall none go unless clothed in a robe washed white by the Saviour' blood. "There shall in no wise enter into it anything that defileth, neither whatsover worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

Obedience and faith; the two states of mind are altogether one and the same. It is the same whether we say a man seeks God in faith, or seeks him by obedience; and whereas Almighty God has graciously declared he will receive and bless all that seek him, it is the same whether we say he accepts those who believe or those who obey. To believe is to look beyond this world to God, and to obey is to look beyond this world to God; to believe is of the heart, and to obey is of the henrt; to believe is not a solitary act, but a consistent habit of trust; and to obey is not a solitary act, but a consistent habit of doing our duty in all things. Faith and obedience are but one thing viewed differently.

FOR THE CHILDREN.

SOLD HIMSELF.

A Correctionville farmer sold a load of corn in that town one day. When it was weighed, he slyly stepped into the scales, and then drove off to unload. When the empty wagon was weighed, he took good care not to be in it, and congratulating himself that he had cheated the buyer in good shape.

The grain dealer called him in, and after figuring up the load, paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops, and the price of hogs, and the likelihood of the Maple Valley railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his full price, and that he would insist on doing as he pleased with his own property.

The raiser of corn saw that he had indeed sold himself, in one sense at least. He acknowledged his cheat, and compromised the affair. Now when he markets grain, he does not stand on the scales or sell himself with his load.

A good many boys sell themselves at still a cheaper rate. The boy who lies, cheats, swears or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase. —*The Little Christian.*

GENERAL WASHINGTON'S PUNCTUALITY.

You have all heard of General Washington's answer to his private secretary, who had fallen in the habit of being unpunctual. He gave for his excuse for being tardy, almost every morning, "My watch must be a few minutes slow."

The general bore with this for a time, when one morning he replied,—

"Either you must get a new watch, or I must get a new secretary."

Once some company which had been invited to his house was late in arriving. But when the dinner hour came, those who were present sat down at the table, the General saying as they did so,—

"We are punctual here. Our cook never inquires, has the company arrived? but has the hour arrived?

Once he visited Boston after the war, and soldiers and citizens vied with one another in excelling to show him honor. He was to leave for Salem one morning, and a cavalry company sent word that they would escort him out of the city. Eight o,clock was the appointed hour; and as the clock in the Old South Common church struck that number, he was seating himself in the saddle. A quarter of an hour later, the cavalry were parading in front of the house where he had lodged, waiting for him to appear. When informed that he was gone, they hastened after him as fast as they could, but only overtook him as he was crossing the Charles River bridge. The officer in command had often been General Washington s guest; and as he rode up, the General said,—

"Major, I thought you lived long enough at my house to know when eight o'clock comes."

Children if you cannot be president, you can at least be punctual. Not to be punctual is to be a thief; for you rob others of their time.

ALL KINDS OF PENNIES.

Once a boy, who had a pocketful of coppers, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, or the heathen. Was his penny not as light as tin?

Another boy put in a penny and looked around to see if any one was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an iron penny; it was the gift of a selfish heart.

As a fourth boy dropped his penny into the box he shed a tear, and his heart said, "Poor, heathen! I am sorry they are so poor, ignorant, and so miserable." That was a silver penny, the gift of a heart full of pity.

But there was one scholar who gave his saying: "For Thy sake, Lord Jesus. Oh, that the heathen may hear of Thee, the Savior of mankind." That was a golden penny, because it was the gift of faith and love.

There is nothing so sweet as a duty, and all the best pleasures of life come in the wake of duties done.

Regard no vice so small that thou mayest brook it, no virtue so small that thou mayest overlook it.

Conscience is a great ledger-book in which all our offences are written and registered.

If we must give an account of every idle word we say, then let us take care, also lest we will have to answer for an idle silence.

A merry heart maketh a cheerful countenance; but by the sorrow of the heart the spirit is broken.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of ubscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, FEBRUARY, 1887.

THE MILLENNIAL DAWN, is the title of a new book on our table. We have read it with great interest. It is the first or introductory volume to a series of works intended to arrest skepticism by reason and Scriptural truth. To Bible students its pages will be found of most absorbing interest. It is a strong writing, showing much research and excellent arrangement and method in its treatment of its subjects. The special aim is to lend a helping hand to Christians in putting on the whole armor of God that in the present confusion and skepticism and tendency toward infidelity, they may be able to stand. The book is printed on good paper with clear and readable type. It contains 351 pages. Price, in cloth binding, $1.00. For a copy address: TOWER PUBLISHING COMPANY, ALLEGHANY, PA. G.

SIN AND SINNERS.—We sometimes fail to distinguish between sin and sinners; between evil deeds done and the one that commits them. Thus when we see a person committing a wrong and sinful act we are apt to designate him as an unconverted sinner, and then again when we see another one leading a comparatively moral life we are persuaded to judge him to be righteous and as walking with God. In this we are partly in the right. There is no such thing as true religion without morality, and he who lives in sin and evil deeds can not be called righteous. But there is a vast difference between *living* in sin and committing solitary sinful acts. David, Israel's just and righteous king, was not living in sin, for all he committed great crimes. Peter was not a sinner above others, yet he denied his Master. Living in sin is having an unregenerated heart out of which proceed all manner of evil lusts and evil deeds. It is willfully and voluntarily doing that which we know is not right, because we find pleasure in doing it. Single acts of unrighteousness may be committed by those *not* living in sin, because of their weakness, shortsightedness and unwatchfulness. But even these, although not voluntarily committed, are never to be justified. They too require repentance from him who committed them as soon as he is made acquainted with them. Although it was not the life of David to commit adultery and murder, yet he had sorely to repent over his evil deeds before he could obtain forgiveness. Although it was not the purpose of Peter to deny his Master, he had to weep bitterly over his evil act before his sin could be forgiven him. Knowingly and voluntarily doing that which is wrong is living in sin and gives proof of an unregenerate and unconverted heart. Falling into sin against our will and purpose is not living in sin, but like that requires honest and earnest repentance if our peace of conscience is not to be destroyed. On the other hand however, there is such a thing as morality without religion; obedience without conversion; good works without a walk with God; seeming sincerity and earnestness without an honest and true purpose of the heart. And we are equally prone to misjudge people who lead outward moral lives as well as those who by the power of former habits and evil associations, etc., are occasionally led into evil and unjust deeds. We are never to judge our fellowmen, but we *are* to judge ourselves and see whether *our* lives which are at the best far from being sinless or perfect, are lives in the service of sin, or whether the evil we are guilty of is an involuntary falling into sin. In both cases we are in need of grace from above. In the former we need justifying and regenerating grace; in the latter sanctifying, strengthening and persevering grace. Then again we often fail in distinguishing between sin and sinners in speaking and thinking of the love of God. We are apt to imagine that God loves the righteous but hates the sinner. Mothers and teachers even commit a serious mistake in teaching children that God loves the good and hates the wicked. We are nowhere in Scripture taught that God hates the sinner. Moreover we are taught (John 3, 16) That God so loved the *world* (the world of sinners) that he gave his Son for them. It is therefore quite wrong to say, that God hates the sinner. He loves him with such a love that He is willing to forgive and blot out all his sins as soon as he sincerely repents and believes in the Lord Jesus Christ. But it is sin, the evil which the sinner commits which God hates with all the holy hatred imaginable. He can never and *will* never compromise with sin. But He is always willing and ready to accept the vilest of *sinners* if he is willing to forsake his sinful ways, humble himself before the Lord and accept Jesus Christ as the propitiation for his sins. S.

"A MILLION FOR MISSIONS."

A million of dollars is a large sum. If at a child's birth a dollar were to be placed in a vault for him, and another every hour, day and night, Summer and Winter—"Sundays not excepted"—and he should live a round hundred years, the accumulations would yet be a hundred thousand less than the coveted million. That is one way to state it.

Here is another. If every member of the Methodist Episcopal Church were to rise up and say, "I will give one dollar this year to carry the Gospel that has saved me to every creature, and here it is," in one minute of time a little more than twice as much as the centenarian had accumulated at a dollar an hour from his birth to his death, a little less than two millions of dollars, would be on the Lord's altar.

Try another way, realistic, if not very dignified: If every member of the church were to place the price of ten average cigars, or of a dozen glasses of soda water, or of a couple of pounds of candy in a *whole year* in the treasury of the church for this work, more than a million of dollars would rise before our eyes.

If an infidel were to say that we do not give the average price of a pound of the best candy a year to our missions, home and foreign, it would sound very ugly, and some would call the infidel an "uncircumcised Philistine," and others a blasphemer; but he would be telling the truth for all that.

Of course that is not all we give, for the many millions paid for the building of churches, the help of the Freedmen, the extension of churches, the cause of education, the support of Sunday-schools and of the stated preaching of the Gospel, and for the relief of the poor, all come from the people. So, if the infidel said what we have supposed, and nothing more, he would be, as he generally is, very unfair. —*Christian Advocate.*

GIVEN TO THE LORD.

We are living in the evening of a day when parents were accustomed to present their children to the Lord at their birth, and implore Him to send them in due time to be His messengers to the lost. There were many giants as leaders of the Lord's hosts in those days; and hence the great and magnificent missionary enterprises now planned and set on foot, and the men found ready to go to the benighted lands where the gospel had never been preached, even though they knew it might be certain death for them to preach in His name.

Recently we were told of a prominent officer in the church who was so displeased because his daughter had decided to go as a foreign missionary with her intended husband, that he would not recognize the young missionary. Often do we hear the ministry spoken of disparagingly, and deprecating remarks made of a young man who decides to devote himself to the ministry. The wife of a well-known minister once said, when she was told by her boy, as he was about to leave college, that he thought he ought to preach, that she could not endure to have her boy a minister. If such a feeling is at all prevalent in the church, and if parents do not feel that it is the highest honor to give their sons and daughters to God for His ministry, to go wherever *He* may call them, what does our religion mean? What do we mean by professing that it is everything, and then make it the last thing, and put the world and wealth and business before it and above it? If Christian parents withhold their children from the Lord, what assurance have they that the devil will not get them? They belong, and will continue to belong, to one or the other. If parents show by their lives that they are hypocritical about the consecration of themselves and their children to Christ, are we to expect the children will be too stupid to see through the sham? We need not count on any such stupidity on their part, though we may count it on our own. if we think so.—*Record of Christian Work.*

CHURCH NEWS.

PHILADELPHIA.—During the month of December a union Christian Sabbath-school convention was held by the officers and teachers of the First Mennonite, Fifth Moravian and Church of God. One session was held in each church, in each of which the greatest interest and fellowship was manifested, and we trust the future will bring abundance of fruit as the direct result. Over four hundred churches, comprising all the different denominations of the city, with the exception of the Lutheran, have united in evangelistic work. The entire city was divided into districts which are assigned to the different churches to be canvassed, going from door to door and learn who are not members of churches. Efforts are then made to bring the Gospel to those out of the church and lead them to Christ. Following the visitation, all churches are opened for one week each night and divine services held. At this writing the work has scarcely begun and yet fruits are gathered each day, the direct result of the work. I am glad to say that our own congregation is taking an active part in the work. It is a grand sight when each Monday afternoon all these different churches with their host of workers stand shoulder to shoulder and array themselves as one man to go out against Satan and his kingdom; it is a spectacle over which the angels of Heaven must rejoice. May the Spirit that has taken hold of the pastors and churches of this city become contagious and spread over the whole country and land until Christ is preached to every creature in every clime, to God's honor and glory. G.

MISSION DEPARTMENT.

CHANG KUM SING.

[Missionary to China.]

Like many others of his race, Kum Sing—for so we called him—came to America to seek his fortune.

After many varied experiences in the Western States, and in the "Cuban Isle"—in which latter place he gained some knowledge of the Spanish language, and learned a trade—he at last made his way to the great motropolis of the Western world. Just as an American finding himself in Canton, might start out to "see the sights," so Kum Sing took occasion, one memorable evening, to sally forth and investigate the strange manners, and outlandish customs of the "red-haired barbarians."

Was it chance, or something else that led him to direct his steps towards the lower and "non-churched" portion of our city?

The lighted windows of a mission attracted his eye, an earnest voice fell sweetly on his ear. He entered.

A noble woman, whose heart was set on fire from above, was telling the "old, old story, of Jesus and His love." But it was a new story to Kum Sing, and he had ears to hear it. The speaker told how man had sinned; how "God so loved the world;" how Christ had died for all mankind, and though Kum Sing had not the "gift of tongues" to fully comprehend each word; yet the message reached him. He felt his sin; he felt his need; and that night he left the mission much concerned about his soul. He came again, and yet again. He sought, he asked, he knocked; the door was opened unto him; and Chang Kum Sing was saved.

And now came his first great fight with Satan. By trade he was a cigar-maker, and, like all his fellow-craftsmen, he had acquired a liking for the "weed." He became convinced, however, that the smoking habit rendered his body an unfit temple for the indwelling of the Holy Spirit. He struggled with his besetting sin—as he considered it—and gained the victory. But another, and greater battle was yet to be fought. "If it be wrong," he reasoned, "to *smoke* cigars, it is also wrong to *make* them. I must give up my trade."

Only those who have renounced a calling for conscience' sake can fully realize what such a sacrifice involves, especially when the calling in question is sanctioned by custom, and frequently engaged in by men held in high repute. It mattered little to Kum Sing, however, what others thought, or how they might act, under similar circumstances. *He* would not make for others what he would not use for himself; and, as far as he was concerned, the tobacco-trade must go.

And now without money, without a trade, a stranger in a strange land, Kum Sing was forced to earn his way as best he could. His compatriots were by no means anxious to receive him with open arms; for he had abjured the faith of his fathers, adopted the American style of dress, and, to cap the climax, cut off his cue—an act regarded by his countrymen as highly unpatriotic and impious. On the other hand, but few of the "Melicans" whom he met could appreciate the sacrifice he made, or sympathize with him in its consequences.

But by degrees Kum Sing made friends. To meet him was to like him; to know him was to love him—so honest, earnest, kind, and true, his nature was.

Meantime his interest in the Chinese Sunday-schools increased to such a degree, that he longed for a more perfect knowledge of the sacred Word, that he might the better win his own people to the Master, whom he loved and served.

Hearing of the "Bible Worker's College," presided over by the Rev. G. W. Samson, D. D., where men of half a dozen different races were being fitted for various fields of Christian usefulness, he obtained permission to be present at the hour daily devoted to the study of the Word itself. Punctual to the minute, and never missing a day, Kum Sing might be seen in his accustomed place, with his Chinese Bible in one hand, the King James version in the other, comparing scripture with scripture, version wish version; and turning with remarkable facility to the passages quoted, and commented upon. And thus he studied in the class. At other times his fellow-students gladly helped him in their leisure moments.

Dr. Samson is a model instructor. He is not content to appear in the character of a pedantic pedagogue, but he becomes personally interested in the welfare of each one of his pupils.

Learning how Kum Sing was situated, he obtained for him the position of sexton of the Fifty-third street People's Church, of which the doctor was then pastor, and in whose capacious edifice the college was located.

Though the compensation was not commensurate with the work involved—for the church was poor, Kum Sing, nevertheless, was delighted with his place, and the church were pleased with him. And although remarkably competent and faithful in his various duties as sexton, he not only managed to be punctual in attendance during the class-hour, but the students entering the building at various times, during the day and night, would often overhear him in his room reading aloud—the oriental fashion—sometimes in English, and sometimes in his native tongue, the Book he loved so well.

Finally, in order that he might have more time for study, and for missionary work among his people, he decided to divide his wages, little as they were, with an assistant. And then Ah Gee appeared upon the scene; thenceforth Kum Sing's companion in his duties at the church, his study of the Word, and in all good works.

It was a pleasant sight to see the two celestial friends together in their leisure hours; Ah Gee reading loud, in a rich, clear voice, and Kum Sing listening, with earnest face, while his busy hands formed artificial flowers, which he fashioned into crosses, letters, hearts, and other fancy shapes.

But although Kum Sing was possessed of considerable artistic skill, it added little, if anything to his income; for his generous nature and his grateful heart prompted him to be continually making presents. In the homes of his friends may be seen many highly cherished specimens of his handiwork.

Meanwhile the good work went on. Ah Gee was baptized and united with the church. Many other Chinamen had been induced to attend the Sunday-school from time to time, and these were organized by one of Dr. Samson's students into what afterwards became a large and flourishing branch of the Sabbath-school work.

And now Kum Sing began to yearn for another and larger field of labor. His heart longed for the conversion of his relatives and friends—the loved ones he had left behind in the land of his birth. He had written them the good news; but with letters he could not *reach* them. He must see them and talk with them, face to face, and heart to heart. An effort was made to dissuade him from his purpose. It was urged, among other objections, that it might be dangerous for him to return to his native land, with manners, dress, and a religion to be in horror by his people. But Kum Sing knew no fear when duty called. It was then suggested that he delay his visit for a season in order that he might study and more fully prepare himself for work.

"No, no," he said, and big tears ran down his honest face, "I want tellee my people 'bout Jesus—I no wantee wait no longer. S'pose I die. Then I no can tellee them."

Seeing that he was determined to go, the Sabbath-school took up the matter; and, with the assistance of the Trinity Baptist Church, the funds were raised; and bidding an effectionate farewell to all his friends, he started on his homeward journey via San Francisco.

A few weeks later came the news of a shipwreck in the Pacific Ocean, and among the list of the lost, was the beloved name of *Kum Sing*.

For some weeks his friends anxiously awaited further particulars. At last a letter came. It was from Chang Kum Sing—*our* Kum Sing. He had safely landed in his native city of Canton; and had already begun his labors under the auspices of the mission established there.

And now, from time to time, his American friends receive letters from him—imperfect in their English, but perfect in their Christian spirit—detailing his experiences, his hopes, his struggles, his success. Occasionally a package arrives containing curious presents, to be distributed as tokens of gratitude among the friends who knew him, and tried to help him, when he was here among us.

Some men are honest, earnest, true; but most unkind in manner; others there are of sweetness, suavity, and—that is all; and some again are both true and tender; firm and loving; just and gentle—one feels the better for having known them. Such an one was Chang Kum Sing, as we recall him now. God's love for him had so lit up his heart with love for all mankind, that his face fairly shone with brightness, and his very presence was a benediction.

The Government of India recently testified to the value of mission work in its "Blue Book" in the following fashion: "The winning of converts is but a small portion of the beneficial results which have sprung up from missionaries' labors. No statistics can give a fair view of all they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on religious questions, but also on the nature of evil, the obligations of law and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the great populations placed under English rule."

Perhaps the most direct results of the century's Foreign Missions is seen in the great increase of converts and native workers. At the rate of increase in 1884—viz., one-fifth—there should be in this year more than three millions of "native" Reformed Christians, led by two thousand five hundred ordained ministers of their own speech. There is yet one thought more. Foreign Missions have supplied the spiritual force, the "civilizing it," to the expansion of our own country. That the increase of our race has been for good, and not for evil, is due to this Christian enterprise. The men it has called forth are coming to be known side by side with those the world delights to honor. Where are there worthier names in our roll of honor than Carey and Duff, Williams and Judson, Selwyn and Patterson, Livingstone and Moffat? to whom now, alas! we must add the lamented Bishop Hannington. But the harvest time is coming, and if each member of the churches proves equal to the calls made upon him, the close of the second century of Foreign Missions will show much greater marvels and substantial triumphs than Christians now behold.—*Selected.*

THE SABBATH SCHOOL.

THE BOOK OF THE LORD.

'Tis *truth* midst a world full of falsehood,
Where deception and error abound;
Breaking down all the strongholds of evil,
With the force of its God-given sound.

'Tis a *lamp* 'midst the gloom of earth's dark-
[ness.
Where the nightshades lie dense on the
[way;
Lighting up all the thick mists and shadows
With the gleam of its bright golden ray.

'Tis a *sword*, strong and sure for faith's
[conflict,
When beset by the soul's unseen foes;
Driving back the dark legions of Satan
With the might of the spirit-clad blows.

It proclaims a free pardon for sinners,
Through the blood of the crucified Son:
And points to the cross with its story,
Where the work of redemption was done.

It has words full of cheer for the pilgrim,
When by earth-care and toil he is pressed;
Giving promise of home with the Savior,
Where the way-worn and weary shall rest.

It gives glimpses of scenes full of glory
Where the Spirit-built Church shall abide;
And reveals the glad truth of Christ's coming
To receive her with joy as His bride.

Precious book! with its light ever glowing
'Midst a world where false beacons are rife;
Precious book! with its rich stores of wis-
[dom,
May I make it the guide of my life.

H. VAN DENSEN.

SUNDAY-SCHOOLS.

We are pleased to see our Bro.,—the *Herald of Truth*, falling into ranks and strongly advocating Sunday-schools. In January 1st issue there appeared an excellent article under the above title, signed by J. K., to which our Bro. Editor adds the following note: "To the above article we say Amen with all our heart, and ask the brother as well as others to write more on the subject." We would also add our fraternal *Amen*, to that of our Bro., and are only wondering why it is that it takes so long for Christ's disciples to fully recognize their duties and advocate earnest work. The Bro. is our superior, by far, in years, and we have often wondered why he is so conservative with regard to some of the progressive movements in our beloved, old, and well established Mennonite church. But we are now more than pleased, yea we are truly happy, that he is reaching us the right hand of brotherly love across the narrow chasm of prejudice, and promising us united work in this great cause—acquainting our young people with the plan of salvation in Christ, the noble principles of our old church, and replenishing her ranks with the rising generations. Oh, that all who claim to belong to the Mennonite church might stand with us, dear Bro.!

As we are glad, to be united with the *Herald* in the Sunday-school cause, we are also, wishing, hoping and praying, that he may throw aside all prejudice, and clasp both hands with us in a General United Conference of the Mennonite Church and carry out the great work of bearing the glad tidings of salvation to the heathen nations, especially to the *Red Men*. Let us be united in the Mission cause. "Come let us build up the walls of Jerusalem, that we be no more a reproach." Neh. 2. 17. Let us, "Go into all the world, and preach the gospel to every creature." Mark 16, 15.

F.

"SOMETHING IS CHANGED."

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed her true and beautiful answer was, "Something is changed; it may be the world, it may be my heart. There is a great change somewhere, I am sure, for everything is different from what it once was."

A very apt commentary on the passage: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." —*Ex.*

HELPING THE MINISTER.—"There was one thing that helped me very much while I was preaching to-day," said the clergyman. "What was that?" asked a friend. "It was the attention of a little girl who kept her eyes fixed on me, and seemed to understand every word I said; she was a great help to me." "What! can a little bhild be a great help to a minister?" "Yes!" "How?" By paying attention. Think of that, my little ones, and when you go to church, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to the grown-up people.

To prepare a Sunday-school lesson properly takes time. No teacher can do this by devoting an hour or two on Sunday morning. The work should begin early in the week. If possible, give a little attention every day. The Word is the seed of the lesson. It cannot be sown, germinate, spring up and grow into a fully-developed lesson in so brief a time, more especially if mind and heart are preoccupied with other thoughts and cares. To gather the best materials and so condense them as to present them in the best form in the brief half hour allotted for teaching, requires the very best endeavors of the teacher.

INTERNATIONAL S. SCHOOL LESSONS.

1887, First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 6. February 6th.

LOT'S CHOICE.—Gen. 13, 1—13.

GOLDEN TEXT:—Seek ye first the kingdom of God, and his righteousness.—Matt. 6, 33.

Abram after having explored the whole length of Canaan, from North to South, continued his journey into Egypt. Here he and his followers were favorably received by the king. Their wealth greatly increased while in Egypt. Lot had also become a great chieftain attended, like Abram, by many followers.

I. *The Return from Egypt*, 1-4. After a stay of a few years, Abram and his company returned to Canaan. Arriving in the Southern part they traveled North till they came to Bethel where he had pitched his tent upon first coming into the land. But Abram not only went back to the place where he first had stopped, but he also returned to the worship of his God; he did not forget to call on the name of the Lord. He put into practice the principle of our Golden Text, 2000 years before Christ uttered the words.

II. *The Occasion of Strife*, 5—7. Abram and Lot had up to this time lived together in love and peace, but their possessions having been greatly multiplied, the range of country they occupied became too narrow for them to dwell together. A contention arose between the herdsmen of Abram and Lot concerning the pasture land.

III. *The Strife averted by Brotherly Love.* 8—9. Abram seeing the contention and being filled with a fraternal feeling, sought to avert it. In the manner in which he did this, he has set us an example. If Abram had been like many people nowadays, he would have said to his nephew Lot: "I am the older, you are only my nephew, and I shall take the best for myself." But notice how differently did this man of faith act to his inferior. He said to him in substance: "We do not wish to quarrel for we are brethren. Choose for yourself, and whatever you leave I will take." How large-hearted and kind-hearted Abram was! He was in this act again carrying out exactly the rules laid down in the New Testament, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doeth serve.—Luke 22, 26. Read also Phil. 2, 3.

IV. *The unwise Choice*, 10—13. As in Abram we have an example to follow, so in Lot we have one to shun. In the first place Lot showed a greedy and covetous spirit. If he would have acted as he ought to have done, and as the golden text teaches us, he would have said to his uncle, "No; you choose first and I will take what is left!" But instead of this he chose the best watered portion of the country for himself. In the second place, Lot showed a very worldly spirit. Not only did he act ungenerously, but he also acted very heedlessly. In the plains, which he chose were the unusually wicked cities of Sodom and Gomorrah. Lot knew this, and he doubtless knew that he would have to associate with these people more or less. If he would have been a really earnest follower of God, he would not have chosen that perilously wicked neighborhood as his residence. But being of a greedy, covetous and worldly spirit, he decided to go to the plains of Sodom, even though the scruples of conscience may have warned him.

Do not too many act in the same way to-day! The desire for riches makes them willing to become partners even with those who cheat, steal, and lie about their goods. That Lot did not gain happiness by his choice we learn from his subsequent history, and 2 Pet., 2, 7—8. That he did not gain the wealth he sought, we learn from chap. 14: 1, 11, 12; and chap. 19: 17. Let us therefore remember the golden text, and put it into practice.

Lesson 7. February 13th.

GOD'S COVENANT WITH ABRAM.—Gen. 15, 5—18.

GOLDEN TEXT:—Fear not Abram; I am thy shield and thy exceeding great reward.—Gen. 5, 1.

As we learned in the lesson of last Sabbath, Lot left to Abram the possession of Canaan. But as time passed on and he had no child as yet, he began to grow discouraged over the prospect of realizing God's promise, about posessing the land in which he sojourned a stranger. God knew of Abram's anxiety, and came to comfort him. He appeared to him in a vision, addressing him with the consoling words of our golden text. Then Abram referred to the fact that he had no child as yet, verses 1—4 of this chap. God directed his attention to the stars of the heavens with the assurance that his seed should be like them in multitude. Abram believed this, because God said it, but that his faith might be strengthened he asked God for a sign whereby he should know it. God bade him prepare a sacrifice, and with this on the altar he waited for a sign until night, when God revealed the future to his servant, and told him that his posterity should be bondmen in a strange land and be in slavery for 400 years. That the nation that held them captive should be punished, and they should be brought into that land. For God's time to destroy the wicked people of Canaan was not yet come. Upon this revelation, a fire passed through the sacrifice and consumed it. This was God's covenant to Abram. And in the same day was the covenant sealed.

What is a covenant? A covenant is an agreement. God agreed to do something for Abram; not under any obligations but of His own goodness and mercy God chose to do it. Neither did God ask of Abram anything but faith and faithfulness. When Abram believed, God counted it to him for righteousness; that is God treated him as though he were a righteous man, Rom. 4, 3. The covenant of God with Abraham puts us in mind of a covenant he is ready to make with us. In Heb. 12, 24 we read of "Jesus the Mediator of the new covenant."

The New Covenant. God promises (on certain conditions) to pardon guilty men, and bring them safe to everlasting glory. This is His covenant or agreement. It is a very wonderful covenant, because strict justice would never admit any one to glory, nor pardon even the smallest sin. It is a more valuable covenant than that made to Abram, because this refers to eternal things, and that only referred to temporal things. The words of this covenant we find in many places in God's Word. For instance, there are seven agreements promising eternal life to him that overcometh in Rev. 2 and 3. In Rev. 22, 17 God offers the same again. In 6, 37 we read, "He that cometh to me, I will in no wise cast out." All these are parts of this new covenant.

The Mediator of the New Covenant, is the Lamb of God—*Jesus.* He so loved us that he gave himself for us. He bore our sins and was under the displeasure of God on that account. He became a sacrifice for our sins, thus becoming a Mediator for us. Through his merits and in his mame alone we may approach to God in prayer.

The Conditions of the New Covenant. These are very simple, yet it is very important that we know them. They are that we repent of our sins, and in faith come to him. If we do these, He will be merciful to our unrighteousness, and our sins and iniquities will he remember no more, Heb. 8, 12. The new birth will be effected, and we will at once be made heirs of God and joint-heirs with Christ. Then is God to us as the golden text says.

Lesson 8. February 20th.

ABRAHAM PLEADING FOR SODOM. —Gen. 18, 23—33.

GOLDEN TEXT :—In wrath remember mercy. Hab. 3, 2.

Fifteen years pass away since our last lesson, with few events, save the birth of Abram's son Ishmael. Then the Lord appeared twice within three months, renewed his promises, changed the names of Abram and Sarai to Abraham and Sarrh as a token of their fulfillment, and established the covenant of circumcision. Our lesson to-day is in connection with the second of these two appearances. God told Abraham that the wickedness of Sodom had become so great that he would have to destroy the city.

Abraham knew how wicked Sodom was, and that it deserved punishment; but his heart was sad for the righteous people in it. So he ventured to plead with God to be merciful, and if fifty righteous people were found in Sodom to spare the city for their sake. God promised Abraham that if he found fifty such persons, he would not harm the city. Abraham appeared to have an interest only in effecting the safety of the righteous, but encouraged by the promise of God, v. 26, he discloses a desire to have mercy extended to the wicked also. So he pleaded with God for the city until he came down to only ten godly people in it. This God also promised.

In this lesson we have a wonderful instance of a man pleading successfully with God. Abraham really prayed for these cities, and he received all that he asked for. The only reason that Sodom was not saved, was because there were not even ten godly people in the whole place. They were all, with the single exception of Lot, horribly wicked. The Word expressly says, "The effectual, fervent prayer of a righteous man availeth much." Our lesson is a proof of this. We know that God to-day answers prayer as he did in ancient times, and yet we know also that he has not always answered our prayers according to our wishes. There are certain conditions of successful prayer.—1. We must really want what we ask for. The words of the lips must express the true desire of the heart. Just to go through the form of prayer without the heart really wanting the thing is mockery, 2. We must not ask for things that would injure us. God sometimes in mercy refuses to grant our prayers, because he sees it will be to our hurt. If men would become rich by praying to God, every man in all the world would soon be on his knees. Scoffers would then become prayerful; but it would do more harm than good: lazy men would become lazier. greedy men greedier; worldly men yet more worldly. Men would more quickly forget all about spiritual things and live for this world. We are like children who often ask their parents for things that would hurt them. God, in kindness, refuses to grant such petitions. Read Ps. 106, 13—15. 3. In order to pray aright, we must give up all known sin. Please read the following references, and let us all bear the truths in mind:—Ps. 66, 18; 1 John 3, 22; Prov. 28, 9. We must ask believingly. Oh, for a faith like Abraham's! What is the use of going to God in prayer if we do not believe his promises! It is a mere mockery and an empty form. Read these references:—Jas. 1, 6—7; Matt. 21, 22. 5. We must ask in submission to God's will. Even Jesus, the Son of God prayed thus, "Nevertheless, not my will, but thine be done."—Luke 22, 42, also read 1 John 5, 14. Under these conditions we can fully enter, in the name of Jesus into the prayer of our golden text:—"In wrath remember mercy."

Lesson 9. February 27th.

DESTRUCTION OF SODOM :—Gen. 19, 15—26.

GOLDEN TEXT :—Escape for thy life.—Gen. 19, 17.

The events of this lesson follow immediately after that narrated in the last lesson. The two angels, in the form of men upon leaving Abraham went the same night to Lot, and told him of the doom that was awaiting the city. He was urged to make no delay in gathering his family and effecting his escape. There were not ten righteous people in Sodom. No, not even five. Lot was the only one who was godly. Even his nearest relatives were thoroughly worldly. His sons-in-law mocking his warning. Lot early in the morning took his wife and two daughters, and hastened by the angels fled from the city. They were not even to look behind them, for the danger was very great. By sunrise Lot was safe in Joar; but his wife, who looked back in spite of the command of the angel, was standing a pillar of salt, on the plain. That day God rained down fire and brimstone from heaven upon Sodom and Gomorrah, and utterly destroyed them and all their inhabitants.

To impress the practical teachings of this lesson on our minds we make three points out of this lesson:

I. *The Great Danger.* Lot was in very great danger He was living in a city which was to be burned up the very next day, with all that was in it. If he stayed there he was sure to perish. His danger was all the greater, because he had many things tempting him to risk it and stay. There was also a temptation to disbelieve what the angels told him. Applying this spiritually, we find that we are in great danger, unless we are true Christians. God in his Word has declared this. There is a destruction awaiting the wicked world, and all who refuse to obey God, and flee from the wrath to come will certainly be overwhelmed as the men of Sodom were overwhelmed. We are also tempted not to believe that God will punish the wicked. Men like Col. Ingersoll are just like Lot's sons-in-law, who laughed at the angel's warning. O that man might realize that in this very unbelief lies their greatest danger!

II. *The Merciful Warning.* How foolish would it have been for Lot, after hearing the warning from God to say, "It is not pleasant to hear about this fearful punishment. God warned him because he loved him and had mercy on him. So all the passages in Scripture that warn us about hell, and bid us flee are given in love and mercy. God has no pleasure in the death of a sinner; therefore in love he warns us of his righteous punishment for sin.

III. *The Happy Escape.* Lot came very near perishing. Because of the angel's help, he escaped. We can well imagine how glad he was when he was safe in Zoar, and saw the dreadful doom that fell on Sodom. Then he realized how fortunate it was that he believed God's message. How thankful he must have been to the heavenly messenger who urged him to flee. Then he must have realized that it was better for him to forsake all his property, and godless friends, than remain and perish with them. Who was better off that day, Lot, who had left all to flee from destruction, or those men who laughed at him, and refusing to believe, stayed in the city? Escape for thy life. In Jesus we have a Zoar of refuge. All who fly to him are safe for time and eternity. God in love has prepared this refuge.

SUNDAY-SCHOOL NOTES.

The teacher of a day-school in a Western State is so violent an unbeliever that he wished all the religious mottoes hanging on the school-room walls to be taken down. His doctrine shows fruits in a passionate temper, so uncontrolled that he drew his revolver upon a man who was arguing with him! That kind of men naturally enough are enemies of the Sunday-school.

The way of every man is declarative of the end of every man.—*Cecil.*

The talkative boy, if not stopped, not only upsets his own class, but others catch the contagion; and the evil grows and spreads, till the whole school is in danger of becoming an unmanageable Babel.

A little boy who had lost his paper, or from some other cause was behindhand in preparing his Sunday-school lesson, had his anxiety met by this question from his mother: "Why, are you afraid of your Sunday-school teacher?" "No," he answered, "but I'm afraid not to know my lesson." We wish there were greater numbers of the older scholars who were more under the influence of the same kind of fear.

It is exceedingly painful to enter a primary class and see forty or fifty little children with their feet hanging because sitting on chairs high enough for the Chinese giant to sit upon one of them and rest his feet comfortably on the floor. Children have rights; one of these rights is to have appropriate chairs to sit upon. If low chairs cannot be had, the large chairs may easily be shortened. A dollar or two would pay a carpenter for reducing the height of as many chairs as you need in your class.

It ought not to be hard to live well just one day. Anyone should be able to carry his burden, or fight his battle, or endure his sorrow, or stand faithful at his post, or do his work, however hard, for just one day. Anyone should be able to remember God and keep his heart open toward heaven; and remember his fellows in need and suffering, and keep his hand stretched out in helpfulness, for just one day. Yet that is all there is to do. We never have more than one day to live. We have no to-morrows. God never gives us years, nor even weeks; he gives us only days. If we fill the little days with faithfulness, the great years will pile up monuments of praise and blessing.—*Westminster Teacher.*

I once heard or read of a thoughtful scholar who said that "for years he had read every book he could find that assailed the religion of Jesus Christ, and should have become an infidel but for three things." First: "I am a man. I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one ray or hope of light upon the darkness. They shall not take away the only guide and leave me stone-blind." Second: "I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calming as a child goes to sleep on the breast of its mother. I know that was not a dream. Third: "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*St. Louis Christian Advocate.*

MILDWAY MISSION TO THE JEWS.

From the commencement of the Mission in 1876, we have steadily kept before us our one object, that of preaching Christ by the living voice, or by printed matter, to all the Jews in Great Britain, before their restoration in Palestine, or the return of our Lord. This object has already been largely realized, though the number of Jews has increased about 20,000 since the Mission commenced. Our Medical Mission has been and is still an untold blessing to multitudes. Its two doctors, two deaconesses, and dispenser, besides other helpers, have as much work as they can get through. The room is usually crowded with the poor and the sick, who listen most respectfully to the preaching of the Gospel, and many engage in earnest conversation after the address, hymn and prayer. We are safe in saying that hundreds are secret believers in Jesus as the Messiah. The last two Saturdays the room at Cannon place, Whitechapel, was crowded. Our night school for Jewish children, four nights a week, has on its books about 150, with an attendance of about 70. A work of God is going on amongst these little ones, and several truly love Jesus. Our weekly meeting for Jewesses at Wellclose square is usually filled with about eighty, while several are shut out for lack of room.

God's signal blessing has rested on our Convalescent Home at Highgate, on our Home for Inquirers in Newington green, on our Cromwell Lodge Home for destitute children; indeed, on every branch of the work. Our Itinerant Mission has already visited the Jews in about fifty or sixty towns and cities, some twice or three times over.

Surely we ought to have a thousand times more interest in Israel than is now manifested. The Jewish field was never more inviting, never more promising. We are praying and longing for such a mighty movement of the Holy Spirit amongst the Jews as the Church has never witnessed since Pentecost. Will the Lord's people join us in this prayer?—JOHN WILKINSON, in *The Christian*.

MENNONITE MISSION FUND.

S. H. L., Deep Run Congregation, 37c.

MARRIAGES.

SCHANELY—BEIDLER.—On December 25, 1886, at the residence of the bride's parents, in Philadelphia, Pa., by N. B. Grubb, Horace B. Schanely, of Quakertown, Pa., to Miss Annie B. Beidler, of Philadelphia.

DETWEILER—STOVER.—On January 1, 1887, by Allen M. Fretz, Mr. Isaac B. Detweiler, of Dublin, to Miss Amanda Stover of Bedminster, Pa.

DEATHS.

BAUER.—On Jan. 19, 1887, in Milford, Bucks Co., Pa., Emma, daughter of Jonathan and Lydia Bauer, aged 2 yrs., 16 days. Interment at West Swamp church, A. B. Shelly officiating.

ROTH.—On January 6, 1887, in Milford, Bucks Co., Pa., Hannah Roth, aged 78 yrs., 1 mos., 17 days. Interment at West Swamp. J. H. Oberholtzer spoke at the house and A. B. Shelly in the church. Text, Rev. 14, 13.

SNYDER.—On January 12, 1887, in Milford, Bucks Co., Pa., John Snyder, aged 75 years, 1 month, 9 days. Interment at East Swamp church. Funeral services were conducted at the house by John Beidler and in the church by A. B. Shelly. Text, Rev. 2, 7.

FRETZ.—On January 1, 1887, in Bridgetown, Bucks Co., Pa., John S. Fretz, aged 47 yrs., 1 mo., and 25 days. Interment at Deep Run. Funeral services were conducted at the house by Rev. T. A. Hess; at the church by A. M. Fretz

SANFORD.—On December 20, 1886, at East Amherst, Erie Co., N. Y., Myrtie M. Sanford, aged 19 yrs. Funeral services by Jacob Krehbiel. Text, Jer. 29, 11. Buried at Clarence Centre.

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THE

MENNONITE.

VOL. II. PHILADELPHIA, PA., MARCH, 1887. NO. 6.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

CHRISTIAN CHARACTER BUILDING.—Concluded.

BY E. M. LANDIS.

3. Look, finally, at the nature of the character structure we are to build on Jesus. The very conception of the process of building carries with it the idea of long, hard, patient toil. On this account many despise it. One reason why the formation of Christian character is hard work lies in the fact that it is spiritual. As such, it is opposed to our sin blunted and insensible natures. Consequently the more spiritual the task, the more tiresome the work and continual watchfulness.

In Israel's struggle, in the wilderness, with Amalek, we read that the supplicating arms of Moses soon became weary; but no one hears Joshua complaining that his arm tires of dealing blows right and left when he fights the Amalekites. Willing truly the Spirit may be but the flesh is weak.

Another class of persons may regard the self-denying efforts of Christians in the attainment of holiness unnecessary. They ask, "Is not the divine life all that is needed for salvation?" It is. But that divine life subsists in growing. If a tree ceases to grow, its leaves soon wither and the tree begins to die. In growth is the normal condition of healthy existence for the tree. While growing it does not simply expand its life but keeps on adding new elements to its texture and mould. The tiny rootlets find a little phosphorus here and a little carbon and iron there which they take into their embrace and add to stem or shoot forth into leaves and fruit. In turn the leaves sip oxygen and carbon out of the air. Thus by a continual building up the tender sapling grows into a mighty tree.

Likewise the Christian, rooted and grounded in the faith in Christ, grows by means of the divine life within adding to our characters the graces and promises of Scripture. Our divine life subsists in growth maintained by a constant building up.

We build for shelter and security. To avoid exposure in inclement weather we take refuge in houses. When the storm bursts on a house founded upon a rock, we feel safe within its walls; our effects are also secure behind its bars. Even so we build our characters upon the solid rock, expand and fortify our lives against all temptations of sin and Satan, against the allurements of this world. The longer one lives in active fellowship with Christ, the more confirmed in his course of life he becomes; the more unwavering waxes his trust in God, and the brighter glows his faith in the promises. The experience of Christians attests the fact. The Christian's character being a strong one, is able to bear up under the adversities of life and to reap advantage from them.

With strength the Christian's life also combines beauty. I will not say that it is in every aspect and case more beautiful than a highly developed character. But a character that is moral simply lacks the elements of strength. In galleries of art we may not uncommonly notice statues which seem carved in very exact measurements, and yet are disappointing. There is an absence of strength muscle, or yet of character. We look at another. The fault shows conspicuously, still the combination of nerve and traits of character produce each an effect that we are charmed with the excellences and forgetful of the blemishes. So with precisenss the moralist may measure out his rules of life; in practice, however, his character is singularly uninteresting in as much as it lacks the invisible strength which buoys up and gives symmetry and definiteness to the Christian's life.

Again the Christian's life tends towards symmetry. Men of the world may be remarkable for some traits. The resignation of the old stories in sufferings and death none can help admiring. But there is nothing to attract. Theirs was simply an indifference and stolidity that we could no more love than the marble statues they resembled. The Christian, moreover, reflects every God-like grace and loveliness, and abounds in every good work. He practices daily the Apostle's rule of addition: "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The different graces are built into each other in the life and thus modify one another. In this way fear keeps the Christian's hope from becoming presumptuous, and a bright hope restrains strong fear

lest it might drive to desperation. Reverence attempers love so as not to descend to fondness, and in turn sinful man without love might shrink from the awful presence of Jehovah. A humility without trust in God would become abject; so a faith without humility cannot lay hold of the Gospel promises. In his joys he still mourns over his sins. His sorrows for sin God brightens with a sweet sense of forgiveness lest they should work death. Thus graces are attempered to graces wrought into a grand, harmonious structure, cemented together by love.

The Bible ideal also falls in with all that is elevating. It tends to lift man above the grovelling things of time to look forward to the glories of eternity. To accomplish this aim it sets up nothing less than the character of God. His person is altogether holy and all glorious; and his commands to men are, "Be ye holy, for I am holy"—"Be ye perfect even as your Father in heaven is perfect." God as manifested in Christ is the ideal to strive after. As Christ is altogether lovely, so the best Christian reflects in streams of radiance, the loveliness and holiness of Jesus.

Though man may put forth his best efforts, still the principal beauty and glory of our characters must result from the indwelling of the Holy Spirit. The tabernacle of old was beautiful. But what was it without the shekinah? The cloud above the mercy seat, casting its lustre on Jehovah's Law beneath, made the tabernacle the meeting place of God with man and gave the glory to the structure. Even so the indwelling of the Holy Ghost glorifies our earthly tabernacles of clay by shedding God's glory abroad in our hearts. The Holy Ghost will beautify his temple from within outwards and thus shine in and through our lives.

This character building may be a slow process. Still every one should constantly go from grace to grace and strength to strength remembering that we are building not for time but for *eternity*.

You have seen large churches building up. Day by day you watched the progress—but it seemed slow. A glance at the structure revealed little beauty either because it was **incomplete and almost concealed** from **sight by the rough scaffolding**. For by **means of it the masons readily** reared the **high walls. After** long continued toil one **day the workmen** knock down the **scaffolding and the building** stands forth complete **in all its magnificence**. Ye **christian workers, take courage.** In **secret, beneath** the gaze of mortals, character **is fashioning**. One day, however, God **will knock off** the scaffolding of our lives **and our souls** will stand forth complete in **Christ, in his** holiness in heaven. "For **we know**," the Apostle says, "that if our **earthly house of** this tabernacle were dissolved, we **have** a building of God, an house not made with hands, eternal in the heavens."

For the Mennonite.

THE PRAYER MEETING.

BY JOSEPH S. TAYLOR.

In obedience to the request of the Editors I shall consider in this article the Prayer Meeting—its methods and its uses. For the opinions expressed herein myself alone am responsible. I shall try to speak the truth in love to Christian brethren. If in ignorance I shall speak things not true, or things unwisely the Editors can not help it; the reader must put all the blame on me.

The Prayer Meeting is one of the most important and least edifying of all the services in the average church. Its importance is inherent in its nature; its lack of interest is due to the incompetence of those who conduct it—generally; not always. The Prayer Meeting is at once a measure and a generator of the spiritual power in the church. Here truth is made personal. In the pulpit it is generic. And though a sermon begin like the handle of a broom and end in as many divisions as there are in the broom itself, it can not reach all the peculiar needs of individual souls. Preaching is dealing out broad-cloth. The Prayer Meeting is the place where it is made into coats. A pastor's duty is to make the road to the Kingdom of heaven plain, that his people may walk therein. But that road lies *in* men. It is in their pride, arrogance, deceit, love of money; the reduction, in short, of all these strongholds of sin in the human heart is part of the journey to the promised land of a higher spiritual life. And in the Prayer Meeting, where men try to be honest with themselves, where they tell their struggles, their failures and triumphs—in the Prayer Meetings a minister of tact takes the measure of men and fits a garment of truth to each of several conditions of spiritual need.

The Prayer Meeting develops talents that would otherwise remain unknown even to their possessors. Many men are poor in book-knowledge, but rich in the knowledge of men and in spiritual experience. Their talk, which but for the **Prayer Meeting** would never be utilized, is **an element** of power which no church can **afford** to lose. Then the social element, **the fellowship** of saints, of which **the New Testament** is so full and the **churches so** destitute, is **developed** in the **Prayer Meeting.**

How shall a Prayer Meeting be conducted? In general terms, **so as to** make it edifying. It should **be the warmest**, cheerest, sweetest place in **the church.** The pastor should be there, **as a matter of** course; but not to frighten the timid, to discourage the ignorant, to emphasize the sense of awfulness. Are we not in the presence of the Most High God? True. But is God a demon? The character of Jesus was such as to attract little children, whom he took upon his knees and pressed to his bosom. Any religion that has no attraction somewhere for the children may well suspect itself. Christ in person was sunshine, not a thundercloud. Christ incarnate in humanity is the same. The pastor should be on hand early with a greeting and a kind word for each. Such conduct is contagious, and the meeting is likely to become a resort where all who go there are likely to be smothered with kindness; where an atmosphere is generated that warms one's heart for the race; where new resolutions are formed, where patience, faith, hope, and charity find a congenial soil.

Who is to lead? In some churches, the pastor always leads—not to monopolize the time with a sermon, but to draw out the spiritual experience of men and women in their every day lives. This may be done by suggestion, by question, in a variety of ways limited only by the tact or experience of the leader. In one church where this method is used, no one but the pastor ever knows beforehand what topic is going to be up.

In another well-known church of this city a popular and powerful Prayer Meeting is conducted in a manner almost the opposite of the above. Here the pastor presides but once a month. A Prayer Meeting committee of six brethren is appointed whose business it is to prepare cards containing the subjects six months in advance. Here is an extract from the card for the first half of 1886:

OUR PRAYER MEETING.

Suggestions to those who attend.

1. Come to the meeting with a prayerful spirit.
2. Bring your friends with you.
3. Read the texts noted for the evening and make them a subject of thought.
4. Take part promptly, briefly, and earnestly.

January to July, 1886.

Jan. 1. **Preparation** for Communion. Led **by the Pastor.**
Jan. 8. God's Mercies. Ephes. 2, 4—7.
Jan. 15. Prayer. Matt. 7, 6—9.
Jan. 22. Promise Meeting. (Let each one read a promise.)
Jan. 29. Gratitude. Luke 17, 15.

This committee also provides leaders and ushers, and assumes general responsibility.

Of the value of a properly conducted Prayer Meeting, where such exists, probably no reader has any doubts. The question that remains unanswered is this: Are Prayer Meetings practicable in rural districts? Is it the duty of every church to have a Prayer Meeting?

We can not presume to answer dogmatically either question, however, to express our opinion. 1. If you go to Prayer Meeting from a mere sense of duty—if that is the prevailing experience—you might as well stay at home. Your Prayer Meeting is a barren one. Who talks of the duty of eating when he is hungry?

2. The Prayer Meeting is possible in rural districts. Where the members are scattered the meeting may be held—not more than once a week—at private houses—now here, now there.

3. Let those who undertake to start a Prayer Meeting take heed lest their enthusiasm outrun their discretion. Make haste slowly. If you undertake to start a fire with a live coal, you will succeed if you blow gently at first, but if you blow too hard, you put out the fire you have. If you think your church ought to have a Prayer Meeting and can get another person to agree with you, but no one else, you two start a meeting at one of your homes. If your meeting is edifying, invite others. If there is something in it for them they will come. No whips and scourges could drive a swarm of bees into a field where there are no flowers. But a bee requires no coaxing to go into a field red with clover-heads.

4. If the brethren do not agree with you on this question, it is probably owing to a want of tact or Christian love in your manner of approaching them. Don't go around scolding people because they do not go to Prayer Meeting. Draw; don't drive. The topic is entirely too large for the space at my command. Hence I abruptly close.

Some professed Christians seem to play at religion: they act as if Christ came into the world to save them from all further care about their souls, and set them free to **enjoy themselves.** They go in and out of **our assemblies**, and frisk about as if the **whole business** was a very nice amusement. **They** enjoy a spirited meeting and **admire a great** speech; but as to bending **their necks** to the yoke of Christ, they **have never** tried it, and never will. They **are the rabbits** of the Church. The oxen **are ploughing** the fields, and the rabbits are hiding in the burrows or sporting in the grass. Ask these professors to do something or give something. Off they go. Dear timid creatures! merely to whisper *service* is to alarm them. Brother, does this cap fit *you?* If so, change your way of life immediately. It is a mean thing to be trifling while others are toiling. It is dishonorable to yourself, injurious to the church and ungrateful to your Savior, to be wasting time and opportunity. The consequence of wasting one hour of time it would not be possible to foresee. A moment may be the hinge of eternity to those around you. O brother, there is much to be done. UP AND AT IT.—*Spurgeon.*

Those that are bound for heaven must be willing to swim against the stream, and must not do as the most do, but as the less do.

INCIDENT OF THE REVOLUTION.

During the dark days of the American Revolution, the citizens of South Carolina were much divided on the question of separation from the mother country. Those who aided or sympathized with the British army, then invading the states were called Tories. Many of these formed into small bands, and plundered and murdered defenseless citizens, as the guerillas did in Eastern Tennessee during the late Southern Rebellion.

Among the families that were visited by those Tories was that of Robert Gaston, of Chester district. Robert had come from Ireland in his youth, and had there received the careful religious training common in the Presbyterian Church of Ireland in the early years of the last century. He was now too old for war, but his sons were in the Colonial army.

This latter fact made him and his family the objects of hatred to the Tories, who came and plundered his premises at their leisure, and sought to capture him, to compel him to take the oath of allegiance to King George III. But Robert kept out of the Tories' way by secreting himself when they were known to be in the neighborhood. In the meantime he kept up family worship in the house as regular as possible. One morning, while engaged in this duty, one of his daughters saw a squad of Tories coming through the gate into the door-yard, and at once urged her farther to flee and hide himself.

But he answered, "No, I am in the Lord's service, and he will take care of me."

Soon the door was thrown open, and the Tories rushed in upon the defenseless family, consisting of himself, his aged wife, and three daughters. Of earthly help they had none; no carnal weapons, and no human arm to wield them.

Seeing Robert sitting in his high-back chair, the leader of the squad drew his sword and struck at him as though intending to cleave his gray head. But the stroke fell on the back of the chair, cutting a deep gash in it near to his ear. The Tory then began to curse, and to taunt Robert as his prisoner, and boasting that he would now "take him and lay him in Camden jail."

Robert meekly answered, "I suppose you will if you ha' permission."

With dreadful imprecation, the Tory declared, "I'll show you I have permission."

Robert answered firmly, "I suppose you ha' permission from King George, but he is only an earthly prince; unless you ha' permission from the King of Heaven, I defy you all to take me."

Whether the cool courage of the gray-haired old man commanded the Tory's respect, or the sight of him with the family Bible on his knee, and manifesting a calm, unshaken faith in the protecting care of God, overcame them, will never be known; but the Tories sat down, and after talking quietly, as if they had been neighbors, they went away without disturbing anything, and left the family to conclude their devotions in peace.

It is now about one hundred years since this event occurred. Robert Gaston's word was finished, and he went to his rest many years ago, but his worthy example still lives.

The above incident was related by his daughters, who were present when the occurrence took place, and has been related to their children's children to illustrate the precept, "Trust in God and do your duty." It is one of the thousands of instances which manifest the faithfulness and mercy of God to those who "commit the keeping of their soul to him in well-doing."

"The hacked chair" was long preserved as a relic of the War of Independence, and we trust that it reminded many that saw it that "God will take care of those who are in his service."

SWEAR NOT AT ALL.

Who says this? you ask. Jesus Christ says it. You call him, it may be your Lord. Now, Lord means Master. He therefore, your Lord and Master, hears men swear; for he knows and hears all things. He will be also your Judge. He says, "I say unto you, Swear not at all." Will you despise His voice? And why should men swear? Does it give them any pleasure? The writer once met with a young man who through God's grace had repented of this sin and forsaken it. The writer asked him what was the pleasure he used to find in swearing. "Pleasure, Sir! none at all!" was his answer. And the only motive he could distinctly remember was an idea of its being manly to swear. But it is very unmanly. It is beneath a man to receive God's bounties, and then abuse the Giver; to draw in breath only through God's goodness, and then to breathe it out in profaning his holy name. Is there then any pleasure in swearing? Has any one found any? What is it?

But further. Is there any profit in swearing? Is there anything gained by it in worldly matters? Do men respect a person more for being a swearer? Far from it. If I were bargaining with a man about a horse, and he swore with an oath that the horse was sound I should not believe him so readily as if he simply affirmed it without an oath. Because I should think thus with myself: I see this man does not mind breaking one of God's commandments, which forbids taking his name in vain; how then can I tell but, if it suits him, he will break another command, and lie, and cheat and defraud me? When men tell the truth they do not need to swear to make men believe it. When Peter lied and said he did not know the Savior, then he had to swear to make men believe him; it is just so now, men lie and then swear to it to make men believe it.

Is there then any profit in swearing? What have men gained by all their oaths? Not one farthing. How many good friends have they made by swearing? Not one. What good has their swearing done to their family? None at all. On the other hand, have they not lost in character credit, and peace of mind, by this foolish practice? Who would for money swear over again all the oaths he had ever sworn? A minister was once walking in the streets of London and heard a workman swear a dreadful oath. He went up to him, and, holding out to him half a crown, offered it to him if he would repeat that oath. The man stopped, considered, looked at the minister and his half crown, and said, "No, sir; do you think I will send my soul to hell for half a crown?" And yet he willingly did for nothing that which money could not hire him to do!

But while there is no pleasure and no profit, there is great sin in swearing. Jesus Christ says, "Swear not at all;" God, his heavenly father, says, "Thou shalt not take the name of the Lord thy God in vain." Every time men swear, they sin. And scarcely any sin can be committed so often as this. The drunkard, bad as he is, cannot commit his sin one-hundredth time so often as the swearer commits his. Try and reckon up the sins of swearing. How many times did a swearer swear yesterday? Ten times? "Ah more than that." Twenty? Fifty? "I cannot exactly tell, you say, but suppose it were fifty times that a swearer swore yesterday. What of it? What of it! Why then at that rate he would swear in a year eighteen thousand two hundred and fifty times! And in ten years one hundred and eighty-two thousand five hundred times he will have idly, wantonly, profanely, taken God's name in vain. Hear again what Jesus Christ says: "I say unto you that every idle word that men shall speak, they shall give account thereof on the day of judgment."

One of the most striking and, to us, interesting evidences of the progress of the prohibition cause, is seen in one of the islands of the sea. Ebon, one of the Micronesian Islands of the Marshall group, passed a prohibitory law in 1877 by a rally of the chiefs and people in assembly. Previous to the coming of the traders no intoxicant was known to them. But they saw at once the bad effect of the liquor. The missionaries warned them, and one of the chiefs proposed that the traders be banished in the following words; "Let their Government attack us; let them blow our island out of the water if they will. It will be better for us than to be killed by their rum." All accounts from this to-be-noted island testify to satisfactory effects of the law. Thus we see "Those who are but a generation removed from barbarism and heathenism can and do enforce a prohibitory law which was pronounced by a prominent German as beyond any other law in the world. The natives say it is the only law they need. It is their only written law."—*S. S. Times.*

GOLDEN THOUGHTS.

Wisdom is ofttimes nearer when we stoop than when we soar.—*Wordsworth.*

I never think he is quite ready for another world who is altogether weary of this.—*Hattie A. Hamilton.*

As a physician, having tried many remedies in vain, does not abandon his patient so long as he lives; no more should the pastor the incorrigible sinner.

God will not refuse the poor offerings of poor people, but He will not accept the poor offerings of the rich. The Lord's command is, to give as He has given.

God is always punctual to His time. Though His promised messages come not at the time we set, they will certainly come at the time He sets; and that is the best time.

A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul is like a ship in a calm, that moves not so fast as it ought.—*Mason.*

Be familiar with the precious thought, that God decrees the little as well as the great things of His providence; and that all His decrees are those of love to His people.

Christ calls Himself the Husband of His Church, because the bond of marriage is the closest and tenderest of all human ties; and to show the purity of His love, He calls her at the same time His sister. His tenderness delights to take occasion by the infirmities of His spouse. She leans on Him, not only for support, protection, and guidance, but also and chiefly for communion; and leaning is melted into adoring love, which is to Him as spiced wine. He sees His own image in the Church, and this is among His chief joys.

There are some persons who think it much easier to bury a sin than to repent of it. It is like hiding seed or root in the ground; it draws strength in its concealment; and finally pushing up through the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried unless God buries it. It is like a smouldering flame, it is like a poisonous seed; it will work ruin in its concealment, and finally break into ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding place and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper; but he that confesseth and forsaketh them shall have mercy."

GAINS AND LOSSES.

When I prepared the several topics which have been discussed in these columns by various brethren, it was distinctly announced that no proposition was dogmatically set down as truth, but was put forward as a hypothetical position to be established or demolished according to the evidence. The first proposition averred that the depletion by death, in Mennonite Churches, was not made good by new accessions. This was based upon an article by "S.," who used these words: "That this is the case is sadly proven by once large and prosperous congregations now dwindled down to small, insignificant flocks."

This proposition was assigned to "S.," who showed to our entire satisfaction and immense gratification that the statement is false.

As the proposition had been assigned for the sole purpose of getting at the truth and having the same published among the churches, this was clearly *gain number one.*

The fifth proposition has been considered by Rev. C. van der Smissen, who very properly urges increased attention to the German language. Meanwhile the Editors of the Quakertown *Free Press* have published an editorial on the same subject, which makes a strong appeal in behalf of German, adding: "Language, instead of serving to keep separate our social and religious experiences, should serve, and in case the same language is used in both, will serve, to assist in binding them closely together."

These articles have led the readers to think upon a vital subject connected with the welfare of the church.

We must count up, therefore, *gain number two.*

The fourth proposition was in parts. "The Dorcas Society," one of the topics, was discussed by the writer, who made a most unfortunate mistake, owing to ignorance, for which he has suffered well-merited castigation at the hands of Bro. van der Smissen.

This brother, and possibly others also, has been wounded by our slanderous assertion that Mennonite Churches are strangers to Dorcas Societies.

This is *less number one*, resulting from our uninstructed zeal.

But the fact that Dorcas Societies *do* exist in many churches, and that the Mennonite, almost more than any other church, is distinguished for its noble benevolence, and the publication of such facts in this paper, is clearly *gain number three.*

Do not the *gains* already overbalance the *losses?* We have but a single motive in this matter, and that is truth. If we make a mistake, we are grateful for correction. We love the dear old church, and we are far from undervalueing it in our private estimate. It is a good thing to tread on somebody's corns occasionally; it assures us that there is life.

The same series of articles has brought out another fact which is of the very greatest importance. In the January number of this paper is an editorial headed, "The Church Awakening," from which we copy the following: "Rally round the standard, gather all the forces; for on all sides our church is awakening from the slumber, becoming conscious of its duties and of the grand principles of our forefathers. We are no more a dying church!"

From another editorial this: "I admit that there was a time when the depletion in our church was larger than the repletion, but since the missionary spirit has been revived and the church believes that the 'world is the field,' things have changed."

Then the church *was* once "dying."—Is it not important to know that?

And it is now "awakening from the slumber."—Is it not of paramount importance to know this, too?

And the "missionary spirit" has revived it.—Yes, and without it every church in Christendom will die.

Mistake though we have made in a single statement, for which we are duly sorry; yet if nothing else is gained by the discussion in which we are engaged, the emphatic statement of the several things indicated above is, I think, an ample reward for the outlay of time and printers ink.

JOSEPH S. TAYLOR.

New York, Feb. 1, 1887.

SIGNS OF THE TIMES.

BY MRS. N. G. WHITE.

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when his law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defence of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader.

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and that he soon will thoroughly purge his floor.

The days are fast approaching when

there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for his law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarkation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitations has nearly come. Although loth to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

PRIDE.

This is one of the most soul-damning sins of the day. It seems to be second nature to all mankind.

It makes no difference how disgraceful looking or odd-shaped it may place the body in, the people will follow the fashion. The majority are aware of the fact that all these ungodly, life destroying, soul-damning fashions originate in the houses of ill-fame in Paris and New York—started by those by whom you would think yourself disgraced if you should accidentally get in company with them, and it be found out; and, no doubt you would be. Yet, while you look down upon them with disdain, you will follow their pernicious fashions, and worry and fret if you don't get the last fashion magazine. Shame on such professors! who claim to enjoy the religion of our Lord and Saviour Jesus Christ, disobeying the command he has left you in Peter 3, 3: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Also, 1 Tim. 2, 9. Also 2, 10: "But which becometh women professing godliness," remember that the word saith: "Ye are my friends if ye do whatsoever I command you."

Do you expect to be a friend of Christ and follow in the way of unfruitful workers of darkness, when Jesus saith, "Have no fellowship with them." Have you not found a satisfying portion in Christ, so that you don't desire the foolishness of this world to satisfy? If not, go to Jesus and get filled with love and fidelity to God by getting filled with all the fulness of God. Just take a thought, dear soul, how you would appear before the throne of God, who created you, with a neat form and a modest appearance, with all the gewgaws and trappings of hell on. A lovely sight to stand beside Jesus, who wore the seamless robe. Ah, no! you will never stand there, for you are breaking a commandment. He that is guilty of the least is guilty of the whole. Just think of the precious time you are fooling away to fix this nonsense—time you might be spending to the glory of God in reading his word, in meditation and prayer or telling some poor, wandering soul the way of salvation. How many mothers are there who spend hours making clothing for their children, in the latest styles and never speak a word to them about their souls! Mothers, if your children are lost through your neglect and carelessness, how will you answer for their soul's blood at the throne? A solemn time that will be when the last trumpet shall sound, and all shall stand before the judgment seat of Christ.

Then we shall see how easily we forfeited eternal life for the foolish fashions and pleasures of this unfriendly world—heaven and the society of angels and redeemed saints lost, hell gained, with all fiends of earth, there to dwell forever! Which are you choosing, the vanities of earth, having your good things on earth and be lost, or the narrow way of the cross, denying yourself of every thing contrary to the word of God, seeking ever to do his will in all things, and gain a crown of rejoicing at his right hand forever?—*Selected.*

If we do not see the golden thread through all the Bible marking out Christ we read the Scripture without the key.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, MARCH, 1887.

WE heartily thank the good friends for the kind and encouraging words given us by which they try to show their appreciation of the humble efforts of the editors in making the MENNONITE what it is. While there are some who show in a more substantial way their appreciation by contributing matter and means, and also solicit subscribers we would also express to them our heart-felt gratitude for their assistance. We would ask that each reader try to work for the circulation and usefulness of the MENNONITE.

POWER OF EVIL.—I do not know why it is that, by the constitution of the universe, evil has so much more power than good to produce its effect and to propagate its nature. One drop **of foul will pollute a** whole cup of fair **water; but one drop of** fair water has no **power to appreciably** improve a cup of **foul. Sharp pain present** in a tooth or **a toe will make the whole** man **miserable, though the** rest of his body be easy; **but, if all the** rest be suffering, an easy **tooth or toe will** cause no perceptible **alleviation.**—*Dr. Boyd.*

AND when the fowls came down, Abram drove them away, Gen. 15, 10. The birds of prey were after food; Abram warded them off. This was sacred flesh; the beak of the buzzard must not defile it; nor the talons of the eagle. Abram maintains a faithful watch. Though the Lord tarry, yet will he come. And when he comes he will find his sacrifice ready and holy. Thus every worshipper should guard the sacrifice or offering he presents to God. How many let their church be defiled by vile thoughts, which descend like birds of prey? Unchaste desires, unholy feelings, unkind impulses, indulged by church members, are greedy fowls which let God have only the bones of your offerings. Hatred in the heart is a vulture on the sacrifice. Drive it away or God will turn from you.

SHOW the MENNONITE to your friends and neighbors and ask them to subscribe. The subscription price is only 50 cents a year—less than ONE CENT a week.

WHILE we can not all be Missionaries, Ministers or Evangelists, it does not imply that we can do nothing. There is something for each one to do. You can tell the sinner that Christ died for his sins. You can tell the sorrowing and outcast that Christ invites them to come to him and rest. You can tell the hungry and thirsty that Christ offers, *free to all*, the bread and water of life. You can tell dying men that Christ lives and if they believe on him as His Word says, they shall live also.

A CONGRESS OF CHURCHES AND CHRISTIANS will assemble in Hershey Hall, Chicago, on the 30th of March next, to consider the nature and principles of the [secret lodge system and its influence on the christian religion and civil liberty, and to take what steps seem proper, after prayer and due consideration. This meeting has been called upon the urgent request of a number of prominent divines from different parts of our land, representing different religious denominations. Among these we find the names of Drs. McCosh and Hodge of Princeton, N. J., Dr. Talmage, of Brooklyn, N. Y., Dr. Spæth, of the Luth. Theological Seminary, Philadelphia, Pa., Dr. Storrs, Brooklyn, and a number of other well-known clergymen. The committee in issuing the call says, "We have learned with satisfaction of the action of several sympathizing bodies in appointing representatives, and are in receipt of the names of over fifty delegates already **chosen.**"—We are highly pleased to see, **that as the** lodge system is rapidly ex**tending its baneful** influence and is threat**ening both church** and state, men like the **above and others** of similar standing and **influence, are** not yet blinded as to the **evil consequences that** must ultimately be **brought about by this mighty** foe of true **religion and civil liberty.** May God's blessing **rest upon the deliberations** of this body and may all **churches** and christians opposed to the secret **lodge** system stand in sympathy with this movement and as far as practicable elect and send delegates to this Congress. S.

CHURCH NEWS.

MINISTERIAL CONFERENCE.—The fourth quarterly ministerial conference was held in the First Mennonite Church, Philadelphia, Monday, Feb. 6. The opening devotional services were conducted by J. S. Moyer. The following brethren were present: J. H. Oberholtzer, L. O. Shimmel, J. S. Moyer, A. B. Shelly, A. M. Fretz and N. B. Grubb. Rev. Jesse Yeakel of the Evangelical church, was present, and was by a unanimous vote admitted into the participant fellowship of the conference. The first subject, "Prayer Meetings and how to conduct them" was assigned to J. S. Moyer, who read an essay which was not only highly appreciated but also highly commented on. All the brethren present took part in the discussion which followed. As the essay was in German, conference resolved by a unanimous vote to forward the same to be published in the *Bundesbote*. Next on the program was a Homiletic on St. John's Gospel, 8th chap. v 31—32, by A. B. Shelly. The outline was very complete and an excellent production. But for want of time the paper was not discussed. The subject for the afternoon session,—"The best method to carry on Home mission work," **was opened by A. M. Fretz. All the** brethren present took part in the discussion. Although nearly two hours had passed, and the time for adjourning had come, the subject had not been fully disposed of as we should have desired. The last subject on the program, "Object, work and result of Evangelistic work of Philadelphia" could not be considered The next conference will be held on Monday, May 2, in Hereford church.

N. B. GRUBB, Moderator,
J. S. MOYER, Clerk.

PHILADELPHIA.—Sunday, February 6, was a festive day for our church. It was the occasion of an all-day mission service. The Sunday-school inaugurated the services in lifting a **special collection for the** mission cause. **Following the Sunday-**school German **services were held when** Bro. A. M. **Fretz preached. In the after**noon Bro. **J. S. Moyer preached also Ger**man. **In the evening** Bro. A. B. Shelly spoke **english**; referring especially to the condition **of the** North American Indians and the work of our church among them. Bro. Thielenhaus, of Kansas, followed with a German address. Bro. T. has been on an evangelistic tour for more than three months, and had just reached the eastern churches when a telegram awaited him, calling him home. The dispatch stated that one of his children was dead and buried and another was at the point of death. His remarks were brief, but they were practical and touching. While he spoke many sympathizing tears were shed and silent prayers ascended to the throne of grace in behalf of our afflicted brother. He left on the midnight train for his home with a sad heart. —The day following a ministerial conference was held. The attendance was not large, but the interest good. The discussions were of such a character as to warm and more thoroughly unite the hearts of the brethren in the great and glorious cause of our Master. The writer extremely regrets that the brethren could not all be present to participate. —On the evening of the same day Bro. v. d. Smissen delivered a highly interesting lecture on "Our forefathers before the Reformation and their usages, compared with later times and the present." The lecture was a production creditable to the brother and was a proof of his love for the church. Many new and interesting facts were presented, showing how carefully his researches had been and with what diligence these historical facts were prepared. The night was rainy and the audience was not as large as we had desired, but those present showed their appreciation of the labor and efforts of the brother by tendering to him a vote of thanks. So little is known of the original condition of our church and the relationship we hold to other churches around us (or rather they to us) that we should be highly gratified to hear that the lecture **was given in all our churches.** —A weekly catechetical lecture is given in the church, by the pastor, which is attended by quite a number of persons, old and young. How many will connect themselves with the church will be told in a later issue. —The Evangelistic work, of which we spoke in our last correspondence was a decided success. Many souls have been brought under the influence of Christian religion, heretofore uncared for. The shackles of sectarianism have fallen from the hands of many. May the spirit of love and unity thus grow until the church of Christ has become "one fold" and Christ its shepherd. G.

On Sunday, Dec. 12, 1886, a new church building was dedicated by the New Alexanderwohl congregation in McPherson county, Kansas. The congregation heretofore worshipped in the so-called Emigrant House, a building erected by the railroad company at the time our brethren arrived there from Russia to serve them as shelter till they had erected their own dwellings. The church now erected is a commodious one 50 by 70 feet and 24 feet high, with a gallery on three sides. The building will seat about 1500 persons.

A SORE AFFLICTION.—Rev. Wm. Thielenhouse from Rush Co., Kansas, visited some of the churches in the states farther east. On Sunday, February 6th, he preached in the morning in the East Swamp church and in the afternoon in West Swamp. After the close of the services at the latter place a telegram from his family was handed him informing him of the severe illness of one of his children and requesting him to come home at once. (Another one of his children had died already since he left his home.) He accordingly went to Philadelphia in the evening and with the midnight train started for home. But before he reached his home the child had died. Thus two of his children whom he a few months before, left in good health and spirits were taken away by death before his return, and only one child remained with the mother to greet the father on his return home.

MISSION DEPARTMENT.

EVANGELISTIC WORK.

A VISIT TO NEW YORK AND CANADA.

Pursuant to the Macedonian cry of our brethren in western New York and Stevensville, Canada, the writer made a trip there during the month of January, and with divine assistance and blessing assisted Bro. Jacob Krehbiel, the pastor of the churches there in holding several meetings at the various places under his charge.

Commending us at home to God's care and protection, and with the prayer for divine accompaniment, we left home on Friday evening, January 7, arriving at the home of Bro. Krehbiel, Clarence Centre, the following day and were pleased to find them in good health and rejoicing in the Lord. At Clarence Centre we had the pleasure of meeting and addressing the brethren in their place of worship on Sunday morning from Isa. 61, 1—3. In the evening we attended services in the River Brethren church, in the village, and as opportunity was given we gave a few words of admonition.

On Monday morning, accompanied by Bros. Krehbiel and Eberhart we went to Stevensville, Ontario. We here found the brethren, among whom we had the pleasure of spending a few weeks last March, and of whom a number were then brought to know and acknowledge the love of God in Christ Jesus, happy and earnest in the Lord; and as we had the evidence during our two weeks' sojourn with them, were working and living under the influence of the constraining love of Christ. In the evening we addressed the congregation in the hall in which it held its services during the summer, from the words "God is love," I John, 4, 16.

Notwithstanding the inclemency of the weather we had fair audiences every evening during the week. On Friday afternoon, Jan. 14, we had a meeting at the house of Bro. Jacob Danner, about three **miles from the village** and near the Black **Creek meeting house.**

In response to the announcement, that **on Friday evening** we would preach a **special sermon** for young people, a large audience **gathered** in the hall, which we addressed **from** the concluding words of the **wise man** Solomon, Eccl. 12, 1.

On Saturday evening we held a very edifying meeting at the house of Bro. A. Johnston, about three miles west of Stevensville. When we say edifying we not only mean that we attempted to edify others, but that we were also highly edified by hearing the admonitions and Christian experiences, and by the spirit manifested in singing the songs of redeeming love.

On Sunday morning and evening we had services in Stevensville; also every evening during the following week closing with Friday evening, Jan. 21. We also had three day-meetings during this second week, as follows: one at each Black Creek meeting house, Bro. Danner's and Bro. Joseph Shisler's. All the meetings were well attended and characterized with earnestness and Christian love. The time not occupied with meetings was devoted to visiting the brethren, friends and neighbors, comforting, encouraging, exhorting and inviting to Christ.

During our stay with the brethren a congregational meeting was held when a minister and deacon was chosen from their number. The choice for minister fell on Bro. Abraham Johnston, that of deacon on Bro. Jacob Danner. May the Lord by his spirit fully prepare the brethren for their respective duties, and bless them as his servants, and may they be signal in effecting the salvation of many souls through Jesus Christ. The newly elected officers were ordained by Bro. Krehbiel on the last evening of our meetings, with appropriate ceremonies. Owing to the extended field of Bro. K.'s labors the brethren at Stevensville and Black Creek only had preaching services every four weeks, but their earnestness forbade them to be content with such few meetings, and urged them to hold weekly meetings under the charge of one of their number. They now expect, in the near future to have preaching every Sabbath, organize a Sunday-school, and build themselves a church. May the Lord bless them in their undertakings, and may the Stevensville congregation of our denomination stand as a shining light, and as a city set on a hill.

On Saturday morning, Jan. 21, we bade adieu to Stevensville. Joseph Shisler took us to Victoria, from where we went by way of Buffalo to Bro. Krehbiel's home. On Sunday morning we again spoke at Clarence Centre. In the afternoon we, by request, assisted minister Rhodes of the River Brethren church in funeral services of the wife of Emanuel Martin, from Hope, Kansas, where she died last fall, her remains being now brought here to her former home for interment. We visited the members and had services here in the church on Monday and Tuesday forenoon, Jan. 22, 23 and on Tuesday evening at the house of Bro. Eberhart. The services were in both English and German.

On Wednesday morning we, (Bro. K. and the writer) left Clarence Centre to visit the brethren and have meeting in Niagara county. Here we had three meetings,—two, Wednesday and Thursday evenings in the village of Shawnee, and one, Saturday forenoon, in Niagara Falls meeting house.

On Saturday afternoon the writer bade adieu to Bro. Krehbiel and the brethren in New York, and went to the Twenty, Lincoln county, Ont., on a visit to the brethren and relatives there. On Sabbath morning we went to meeting in Moyer's meeting house, where we met the brethren A. K. Hunsberger, and Daniel Hunsberger, ministers, and Philip Wismer and John Rittenhouse, deacons, with a fair audience. Upon invitation by the brethren we spoke the Word basing our remarks on John 15, 13—14. At the close of the services, announcement for services at the meeting house on the mountain, was made for the evening. On account of the cold and inclement state of the weather the audience was small in the evening, but nevertheless appreciative and attentive; we could feel the power of God's spirit, as we spoke from Ps. 119, 9—11.

On Monday morning, Jan. 31, we left Canada, homeward bound, with many happy recollections of the three weeks spent in the service of the Lord, sowing the Gospel seed. With many good wishes from the brethren we went on our way rejoicing, and arrived safe at home on the first of February.

Let us as a *church*, as a branch of God's church, be united in our prayers and labors for the up-building of His Kingdom on earth and continual blessing on our feeble efforts. ALLEN M. FRETZ.

Bedminster, Feb. 14, 1887.

MISSION NOTES.

The additions to the Christian churches of Japan are about five hundred per month.

Indian missionaries are becoming more favorable to the immediate baptism of converts, instead of making them undergo a probationary period.

Another Central African language has been reduced to writing by Dr. Lawes, who has issued an English-Tschigoonda Vocabulary. In connection with Mrs. Lawes he has **reduced this** new language to writing **while the Chanyunya** New Testament was **passing through the press.**

The **Government of** the province of Kwangsi, **China, has enjoined** its subjects to live on **peaceable terms** with Christian converts **under penalty of severe** punishment. **It also refused to allow** them to exclude Christians from the literary examinations.

Later news from Uganda, Central Africa, shows that the brutal King Mwanga continues his massacre of native Christians, having butchered several and burned alive thirty-two victims. The fortitude and faith of the Christians still continue, and many have joined their ranks.

The American Methodist Mission in India has decided to send a native preacher to Bithoor, the former residence of Nana Sahib, the monster of the Indian Mutiny. His palace, the *Indian Witness* says, is in ruins, and his name is the synonym, the world over, of the basest treachery and the most hellish cruelty the century has known.

The income, including legacies, last year, of the Edinburgh Medical Missionary Society was $60,000.

The Rev. Dr. Thoburn, of the Methodist mission to India, in writing to the *Indian Witness* of his visit to Providence, R. I., mentions the statue there to Roger Williams, and asks, "When will the statue of William Carey adorn a corner of the Calcutta Maidan? Surely he did more for India than one-half of those who have been honored in this way."

There are only 250 missionaries to the Jews, but 100,000 Jews are now professed Christians. The "Hamelitz," a Vienna Jewish paper that scorns such missions, says that only 263 Jews professed Christ in that city in 1884, but of these 13 were lawyers, 9 physicians, 5 magistrates, and 17 manufacturers, and among the rest were university professors and students. Since 1868 no less than 1,590 Jews professed Christianity in Austria, and there is a steady increase each year.

The missionary work of the American Sunday-School Union during the past year has been crowned with blessing and great success. Many hundreds of souls have given evidence of conversion; 1,618 new Sunday-schools have been planted where but few religious privileges of any kind had before existed; over sixty thousand scholars were gathered into these schools during the year; and nearly 150,000 in other Sunday-schools were aided. The Union is pre-eminently an American institution, doing its grand work on American soil.

Among the converts in the Scotch missions in India, six years ago, was a young man named Nitya Gopal Mukerji. He was once a student in the Assembly's College in Calcutta. Three years ago he gained a scholorship—$3,750 given by the Government of India for the purpose of the development of scientific agriculture in Bengal. As a condition of holding the scholarship, he was required to take a full course of training at the Royal College of Agriculture at Cirencester in England. This course he has now completed with distinction. He obtained, with nearly maximum marks, the first place among those who received the Royal Agricultural Society's diploma of membership, and at the same time the Holland gold medal, and a prize of $250. In conferring the diploma the principal, the Rev. S. B. M'Lelian, said that Mr. Mukerji, coming from the distant land of India to make his home here, had maintained a character which was unimpeachable in every way; he had set one of the best examples which a man could set to his fellows, and he had the esteem, the affection, the regard, and the honor of all who knew him." In the face of such an example, who will say that the converts in missions are necessarily of the lower grade in intellect, or persons who are actuated by mercenary motives?

THE SABBATH SCHOOL.

The following extraordinary advertisement appeared in the December number of the *American Sunday-School Magazine*, in 1824. It is just as appopriate now as it was then, therefore, we pass it along.—EDITOR.

PLENTY OF WORK AND SCARCITY OF HANDS.

WANTED FROM NOW TO THE END OF THE WORLD,

A vast number of active young men and women, of "a right spirit," who are not afraid to work—sober, watchful, diligent, and persevering—not slothful in business, but fervent in spirit. In character, meek, patient, and humble, studying to show themselves approved unto God—such as need not be ashamed of their work, "apt to teach"—in meekness instructing the blind and ignorant, till they, through repentance, shall acknowledge the truth. No idlers—no sluggards—none that, "putting their hand to the plow, will look back," but such as will find it "meat and drink to do their Master's will." Plenty of work! Powerful enemies to subdue—great opposition and difficulties to encounter—sin and its attendant wretchedness gaining ground daily with alarming strides —THOUSANDS OF CHIDREN IN THE SUNDAY-SCHOOLS *perishing* for *lack of wisdom*, many eager to hear and learn the words of eternal life—in some places fifty or sixty collected together, and none to teach them! Hark, the groans of deep distress from the wretched abodes of poverty and want! See pale sickness stretched languishing on the humble couch of miserable straw! See the death-struck sinner, alarmed at the approach of the king of terrors! With pallid countenance he stretches his nerveless arm, **and calls for the soft hand** of **humanity and Christian** love to wipe off **the tear of anguish, and point** to realms **of endless life and bliss.** From your lethargy, **ye lazy Christians!** Arouse, and come to work! Let none say, "I pray thee have me excused; I cannot come." Such as thus plead, let them call to mind their divine instructions—"To do good and to communicate forget not," "for with such sacrifice God is well pleased." Such as cannot give may lend their time, their money, or their talents of wisdom, and they shall be repaid, receiving fourfold, "good measure meted unto them, pressed down and running over." If not a talent of gold, give a talent of silver; or, as the poor widow, bestow thy two mites into the treasury of the Lord. Something *must* be done—the foundation is laid on "the precious Corner-stone," and the building must be raised, for the Master calls, crying, "Do thy work quickly, for the NIGHT COMETH!" Come ye who would make an offering to the Lord and sacrifice present comforts for future blessings and eternal good—"enduring the cross and despising the shame for the joy set before you." Leave all and follow us. Now is the accepted time. Our Prince goeth to a far country, and says, "Occupy till I come." Hark! He speaks to thee from heaven: "Has no man hired thee?" Enter into My vineyard ye that "are ready to halt," "of little faith," "doubting." It is the ELEVENTH HOUR. "Forget the things which are behind," and press forward; for it is "a high calling," and the reward is *sure*; for it is of grace and mercy bestowed. "He will give thee thy wages—"an inheritance," "a kingdom," "a crown!" Peace and joy "in this present evil life," **"and in the world to come LIFE EVERLASTING."** And this commendation before His Father's face and the angels—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Such are the terms. For further particulars inquire within your own hearts, and knock at the door of conscience; and for engagement, apply at "the House of Bread in Jerusalem," or in the highways and hedges—to the shed of the widow and fatherless—to the house of poverty and ignorance. *No time* to be lost. We work for ETERNITY!

"FAITH, HOPE, AND CHARITY."

DAY OF REST.—Make the day of rest a bright, cheerful, sweet day at home, and it will shed its radiance on the other six days of work and play. Do not limit its sacred freedom by commands that would make it to the little ones anything but "day of all the week the best." But with music and prayer, with the Bible and other good reading, with cheerful conversation and gentle graces, with the glory of the altar and the spirit of the sanctuary, with thankfulness and love to God and man, any Christian household can make it a perpetual blessing to themselves and the community in which its lights are kept burning.

Who dwelleth in that sacred place,
Where tumult enters not,
Is never cold with terror base,
Never with anger hot.
For if an evil host should dare
His very heart invest,
God is his deeper heart, and there
He enters into rest.

We sometimes see the expression "Mohulla work" in articles on missions in India. Mohulla means a ward in a city; and, in this work, the missionaries go into an open square in the city, and preach the Gospel to all who will hear. The women missionaries go at an hour when most of the men will be away at their work, and often have a large audience.

INTERNATIONAL S. SCHOOL LESSONS.
1887, First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. March 6th.

ABRAHAM OFFERING ISAAC.—Gen. 22, 1—14.

GOLDEN TEXT:—God will provide himself a lamb for a burnt offering.—Gen. 22, 8.

We now come to the severest trial of the faith of this God-fearing and prayerful man,—Abraham. His son Isaac in whom the promise, that his seed should be as many as the stars, was to be fulfilled was now about 24 years old. God had been trying and strengthening Abraham's faith for many years, preparing him to be the example of faith for the future people, and the father of the faithful for all ages to come. But now comes,

I. *The Great Trial*, v. 1—2. God did tempt Abraham. Tempt in this place does not mean to lead wrong, as God in that sense tempts no one, but it means to test. God would see what Abraham's faith was made of. In this sense God does at times test all his children. Abraham had several trials, and now comes the hardest; take now thy son and offer him for a burnt offering. This command is made the more impressive with, thine *only* son, whom thou lovest, and we would not wonder if Abraham would have hesitated and began to reason and remonstrate with God. But no, he had been so far advanced in his faith and trust in God, that he would not now resist the command of God. The trial is made still more severe, in that he had to go a considerable distance to get to the place appointed by God. But even with the severe command was coupled the assurance that God was with him, since he promised to show him the place for the offering. So God by degrees tries the faith of his children. But though the trials may seem severe let us be faithful to God's commands, and we have the assurance of his guidance.

II. *Abraham's Faithfulness*, v. 3—10. Notice the steps in his strong and active faith: Rose up early,—he was prompt as usual; though now the duty was most painful. And clave the wood,—made sure of proper fuel in what might be a desert region, or against other hindrances to obtain it. Rose up, and went,—set himself to the work. On the third day of the journey God directed his eyes to the place for the offering. In the ascension of Mount Moriah by this pair, I see a picture of another ascension up Mount Calvary of a greater sacrifice. Abraham laid the wood on Isaac; so the cross with its curse was laid on Christ. Abraham took the fire and the knife; so God with the fire of his wrath and the knife of justice, accompanied the Son up the mount. Where is the lamb for a burnt offering? How this question must have touched the heart of a loving father, when the questioner was the beloved child, and the appointed sacrifice. What but a trusting and faithful heart could answer,—my son, God will provide himself a lamb for a burnt offering.

III. *The Accepted Sacrifice*, v. 11—14. Though Abraham and Isaac were the only visible beings ascending the mount and preparing the altar, we notice that one followed and watched all the movements of the pair; it was He who was to provide the lamb for the offering. And now, as the intended fatal knife was still in the uplifted hand of the father He was satisfied with the sacrifice; He was satisfied that Abraham's faith would stand the test and therefore called to Abraham not to harm the lad. Though this was a disappointment to Abraham in his sacrifice it was a very gratifying disappointment, and in thankfulness and a strengthened faith he now offers the ram, and calls the place Jehovah-jireh, —the Lord will provide. Though the ram was the literal offering, Isaac was virtually offered, and a true type of Jesus, the only begotten Son of the Father, and the literal and virtual offering for the sins of the world. By the faithfulness of Abraham, Isaac was spared and became a type of the sacrifice which on account of the faithfulness of man could not be spared but was offered that we by faith might become the faithful sons of God.

Lesson 11. March 13th.

JACOB AT BETHEL.—Gen. 28, 10—22.

GOLDEN TEXT:—Surely the Lord is in this place.—Gen. 28, 16.

Our lesson to-day brings us about 91 years later than the last, and to incidents in the life of one of Abraham's grand-children,—the one who was destined to be the direct progenitor of the great nation promised to Abraham when God called him, as we learned in lesson 5th. To understand this lesson we must read the story in the previous chapters. Isaac had two sons, Esau and Jacob. These two boys were of very different character. In course of time Jacob, by guile supplanted Esau in the birthright, see chap. 27. On account of this deception, Jacob had to flee from his home, as Esau was enraged at him and planned to kill him. In consequence of this, his mother, to whom he seemed to have been the dearest of the two sons, sent him away to her brother Laban, in Padan-aram. It was on this journey that the incidents of the present lesson took place.

I. *Jacob's Dream*, v. 10—15. Though in our present age we are apt to lightly regard dreams, and consider them as of no moment, we can not but admit that in the Bible times dreams were highly regarded and often very significant; we even find in our day that dreams are often the turning point in ones life. And I must confess, though it may be regarded by some as superstitious, that as I am a firm believer in the interpretation put upon the prophecy in Joel 2, 28—29, by Peter on the day of Penticost, I do not entirely disbelieve in visions and dreams in our day—Read Acts 2, 17—21. If a part of that prophecy is true will any believer deny the truth of the other part? And which shall be that other part? I concur with Buechner;—"That dreams are of three kinds,—Godly, natural, and devilish. Dreams may to some extent serve as a means of self-knowledge, as a touchstone of the purity or impurity of the heart. If giv-

en of God they should not be lightly regarded."

Jacob in his flight to Haran slept over night in an open field with a stone for a pillow; here he had the wonderful dream of our lesson. We must class this dream under what Buechner would call Godly dreams. In this God manifested himself to Jacob. The ladder Jacob saw, illustrates the great moral distance between heaven and earth, and also the manner in which the two are united under the Divine government, and spiritually connected by Jesus Christ the ladder, John 1, 51. Jacob not only saw but he also heard. God spoke, and proclaimed himself the God of his fathers, promising him, the possession of the country where he then was, a numerous progeny, the Messiah from his seed as a blessing to all the families of the earth, and His Divine presence and protection.

II. *Jacob's Conversion*, v. 16—22. After this dream, Jacob arose a changed man. He lay down ignorant of the presence of God, and rose with the conviction that God was in that place. He lay down with fear for his brother from whom he was fleeing, and rose with awe and dread occasioned by the proximity to heaven in which he found himself. Jacob was however not only convinced and converted, but he also went to work. His first work was to set up a memorial, and consecrate it. Next he changed the name of the place from Luz to Bethel. He made a vow with God promising to give the tenth to the Lord.

We find in converted Jacob, an example that may be followed. The first step for a converted man is to set up a memorial—enter into a covenant with the God who has promised and offered a covenant to him. The converted man will look upon the place of his conversion as the gate of heaven, but not only that, he wil also have Bethels erected wherever he goes. He will make a vow of obedience with God as his Father, and will be willing to give to God as God prospers him. Jacob was a very sinful man previous to his conversion, but let us not too coolly condemn him; for we are all by nature under the same condemnation. Jacob deserved no favors from God, but God out of pure love blessed him; so God out of love is continually blessing the disobedient. Oh may God's manifestations of love and his continual knocking be the means of converting many from the ways of darkness and error, to Him as the true God.

Lesson 12. March 20th.

JACOB'S NEW NAME.—Gen. 32, 9—12, 24—30.

GOLDEN TEXT:—And he said I will not let thee go, except thou bless me.—Gen. 32, 26.

In our last lesson we saw Jacob on his lonely way to Laban, his uncle. Many years have passed since then. Jacob has been married and was prosperous. He has eleven sons, and cattle and sheep in abundance. Now we find him on his way back to Canaan. But on his way homeward he remembers his brother Esau whom he had so greatly offended years before. Afraid of meeting his brother in his unconciliated state he sent messengers ahead to try and conciliate him. These messengers returned and reported to Jacob that Esau was coming with 400 men to meet him. Jacob not knowing the intent of his brother was greatly alarmed, and made plans to turn away the anger of Esau, see chap. 32, 13—21. Jacob also turned to God in all his trouble and anxiety, and his prayer to God forms a part of to-day's lesson.

I. *The Prayer*, v. 9—12. This is the first recorded prayer, for personal welfare in the Bible. We notice in this prayer, (1) that it was to a covenant God. Jacob alludes to the fact that God was the God of his fathers. (2) He pleads the fact that he was in the path as directed by God himself. (3) Jacob confesses his unworthiness. (4) He pleads past mercies. God had greatly blessed him; his staff was all the property he had when he came to Padan-aram, but under the blessing of God he had increased to two bands. (5) He is in earnest. Hear how he pleads, "Deliver me, I pray thee." (6) He pleads the promises. He has not forgotten that God had promised to do good to him and make his seed as the sand of the sea; and though he had to confess his unworthiness he still clung to those promises. After this prayer we find Jacob going to work to do all he could to have a favorable meeting with his brother, v. 13—23.

After this we find Jacob again alone in prayer and wrestling with God. The same God to whom Jacob prayed is our God; and as we can, with Jacob, also remember him as the God of our fathers, we can strengthen that truth by remembering him as the Father of our Lord Jesus Christ, and by and through him can call him our Father. Though we must continually feel our unworthiness of the many blessings conferred upon us. If we are striving to follow the Divine directions we can also plead past mercies and the promises for the future like Jacob did. And indeed we have greater past mercies and sweeter future promises to plead than Jacob had. We should be in earnest, feel our need and in childlike prayer approach God.

II. *Wrestling with God*, v. 24—26. After Jacob had done all he could to preserve his family from injury by Esau, he again interceded with God for his help. We find that God appeared to him in human form as he did to Abraham, contending with him a whole night. No doubt God showed Jacob his sins, and how unworthy he was to receive a blessing. But Jacob with his earnestness and importunity laid hold of the mysterious being and tried to detain him until he would bless him. Oh that we might with more earnestness lay hold of God in our prayers. God does at times, for different reasons, delay his answers. It is the earnest contending and persevering prayer that availeth much.

III. *The Answer to Jacob's Prayer*, v. 27—30. Jacob, before his prayer was answered, had an opportunity to express his former crafty, shrewd, and self-seeking character as embodied in his name—Jacob—a supplanter. As he had prevailed with God in prayer his name should now be Israel—a prince. As a prince he had prevailed with God and this was an assurance of safety from Esau. He also received in this name the evidence of a changed character, and a higher life henceforward. But he still wants a higher blessing, even knowledge of God; and

God blessed him there; the place of prayer became the place of blessing. With what satisfaction and assurance Jacob leaves the place; he designates it Penial—the face of God, and feels that his life is safe in the hands of God.

That God sometimes delays his answer to our prayers out of wise purposes, and in his own time answers them, is evident from this lesson as we also find in the following references:—Concerning Elijah, 1 Kings, 18, 41—46. Nehemiah, Neh. 1 and 2, 1. Hannah, 1 Sam., 1. The disciples of Christ, Acts 1, 14; 2, 1. Christ himself, Luke 6, 12.

Lesson 13. March 27th.

REVIEW.—Twelve lessons concerning God and his people of old.

TOPIC.—The Progress of the Kingdom of God.

GOLDEN TEXT:—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chron. 29, 11.

The lessons of this quarter extend over a period of nearly 2300 years, commencing in the Beginning. In considering the progress of God's kingdom from these lessons we notice:

1. That the world, is God's by creation. God called everything into existance by his Word—the second person in the Trinity, who was with Him ere the foundation of the world was laid. Man is the only creature made in the likeness of the Creator and was originally placed as ruler over all created things. God was king—the supreme ruler.

2. That by disobedience sin and death entered into this earthly kingdom of God and passed down from generation to generation. As man made himself a slave of sin, God found it necessary to dethrone him, and cast him out of Paradise with a curse resting upon him; and he became estranged from God.

3. That this sin grew from disobedience into envy which culminated in fratricide already in the first family. The ungodly prevailed against the godly. Upon which the ungodly though suffered to remain on the earth was doomed to be a fugitive and vagabond.

4. That as wickedness increased, and the people became more and more corrupt and violent, God resolved to destroy them, after giving them ample time for repentance. Noah, the only God-fearing man was the means in God's hand, of saving by an ark, a remnant to re-establish this kingdom of God after the destruction of the wicked.

5. That the king in order to preserve unto himself a people, called the best man, a true worshiper, to become the founder of a new and religious nation. Faith in God being the chief requisite in this founder.

6. That man had the privilege of choosing for himself good or bad. And we find that as evil was yet in the heart of man, as a consequence of the Fall, though he may be somewhat inclined to serve God, will often make a wrong choice.

7. That as God found him whom he had called to be the founder of a great nation faithful, he made a covenant with him forever.

8. That the pleadings of the faithful in God's kingdom, even for the wicked, is recognized by God, and that for the sake of God's faithful subjects the world in its wickedness is allowed to remain.

9. That when the cup of wickedness is full, the king over all will destroy the world, but preserve the righteous.

10. That the one chosen of God to be the Father of a faithful people must go through severe trials to have his faith tested. Also that God in his kingdom accepts the expression of the heart as the true worship and evidence of faithfulness.

11. That God at times unexpectedly appears to those for whom he has an especial blessing.

12. That this great king hears and answers the prayers of His people, and that upon faithful prayer He bestows rich blessings.

From these lessons we learn the principles of God's spiritual kingdom. We are his by birth. Sin makes aliens to God's kingdom and subjects of Satan. That continuance in sin brings us from bad to worse, till it will eventually destroy us with eternal destruction. God calls us out of sin to become his people, leaving us the same time to our own choice. God also desires to enter into a covenant with us, and gives us precious promises. The subjects of this kingdom have power with the king, and he will preserve them from the destruction that will befall the wicked. The children of God are not exempted from trials and crosses, but will gladly submit to them, knowing that the king requires nothing, but what is for their best. Therefore they can say:—"The cross will only make the crown to shine the brighter when we have the crown to wear." The entrance into this spiritual kingdom, is heeding God's manifestations to us and a change in our character followed by a vow with God, and a heart ready to serve him. The king will hear the present pleadings of his subjects and doubly bless them; making them princes in the kingdom and giving them the assurance of seeing God face to face.

GEMS.

"If Abraham's heart could have known how to relent, that question of his dear, innocent, and pious son had melted it into compassion. I know not whether that word, "my father," did not strike Abraham as deep as the knife of Abraham could strike his son."—*Ep. Hall.*

"Our Lord himself teaches (Joh. 1, 51.) that the ladder signified the Son of Man, Him who was now afresh promised as to be of the seed of Jacob (v. 14); Him, by whom alone we go to God (Jo. 14, 6); who is the way to heaven, and who has now gone there to prepare a place for us."—*Speaker's Com.*

HAVE A HOME.

There are a multitude every year who are commencing home life. With hands and hearts linked together, they enter upon their new stage of existence. To such the voice of experience says, have a home. Do not hang about hotels and boarding houses; keep house, if there is only one room in it, provided there is wit enough in the firm to do it. It is a wretched policy to have a nomadic, boarding house life, in trunks and bandboxes, in the midst of idleness and flirtation, and finally, after years of wretchedness, have a divorce suit, pack two trunks, and then go different ways to the ends of the earth.

Let there be a home where household treasures can be gathered, household pleasures enjoyed, the comforts and conveniences of life preserved and where God can give prosperity and fruitfulness, and peace and gladness.

Let the home not be a godless home; let it be a house of prayer, of worship, of praise. Let there be a church in the house, and the Lord who loves "the tents of Jacob" will deign to bless the abodes of his people, and crown them with his grace, his mercy, and his peace.

From such homes go forth men strong to fight the battles of life, women wise and gentle for all gracious ministries, and children that are polished after the similitude of a palace.—*The Christian.*

"THAT CURSED DRINK."

Eight young Canadians, whose ages ranged from seventeen to twenty-four years, were recently found guilty of an atrocious crime, and were sentenced by Judge Rose, of Ontario, to imprisonment for life. The jury's recommendation to mercy, the judge said, was all that saved them from the death penalty. The mothers of some of the boys went to the judge begging for mercy for their sons. As one of them was led down the stairway from the court-room, she said: "My boy is not like that. He could not do it. He would not have insulted a child until he took that cursed drink with the other two."

And so this was the result of a drunken spree, and through its hellish influence eight young men, in their prime and strength, have blackened their souls with a nameless crime, and gone to wear out the long and weary years of life within the prison walls.

And yet the traffic in that "cursed drink" is licensed by nations that profess to be Christian, and the governments of Christendom are largely supported by revenue derived from its manufacture and sale. The prisons and mad-houses of Christendom are filled with its victims; and then cargoes of "that cursed drink" are sent abroad to debauch, degrade, and damn the wretched heathen; and yet the men who engineer all this devilishness, instead of being cast out of society like lepers, or punished like criminals, sit in the high places of wealth, power and influence, make laws, control Legislatures, corrupt courts, and pass for respectable men because of the wealth they amass by dealing in "that cursed drink."—*The Safeguard.*

He who will not reason is a bigot; he who can not is a fool; and he who dares not is a slave.—*Byron.*

The sinsick woman, John 8, 10, remained alone with the great physician—mighty misery alone with mighty mercy.

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THE

MENNONITE.

VOL. II. PHILADELPHIA, PA., APRIL, 1887. NO. 7.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

JESUS THE GUIDE.

An army was once marching to attack a castle, when night came on. It became so dark that a man could scarcely see a yard from his face. So the men stumbled up against one another and fell, and others trampled on those that had fallen. Then many began to quarrel amongst themselves and flung themselves down on the ground in despair, and others wandered off from the rest and tried to find the way for themselves. But the enemy had dug pitfalls here and there, and had set traps and laid mines, and many of the wandering soldiers fell into the traps and pitfalls. Then they were in great terror: first one said, "I know the way, follow me"; then another said, "No, but follow me; I know it better"; but none of the men really knew the right way, and they only led those that followed them into worse mischief.

At last came up the real guide, with a lantern in his hand, and he said, "Be still, all of you; I will go on before, with my lantern; you must keep your eyes fixed on it, and follow it, and it will lead you rightly."

Then he went on before them, and, though the lantern was but a small one, it shone out so brightly that it lit up all the country round; and the soldiers could now see all the traps and pitfalls, and besides, they could see each other distinctly and knew what their neighbors were doing, just as though it had been daylight; and they no longer stumbled up against each other, but all marched on in order, keeping step as they went. Then they very soon came to the enemy's castle. The siege lasted a long time, but in the end the castle was taken and utterly destroyed.

The castle is sin. All Christians make war against sin. Some children may think that they can guide themselves and others in the right way without Jesus; but they cannot, Jesus is the real guide, and the lantern is Christian love. One of the best friends of Jesus wrote in a book that "if we love one another, we walk in the light, and there is no occasion for stumbling." If we do not one love another, then we shall be perpetually offending and stumbling against our neighbors.

One with God is always a majority.

WHAT TO DO.

The writer, as he was leaving a prayer meeting, saw a young lady, dressed in deep mourning, standing weeping. The tears were slowly rolling down her cheeks, and she would wipe them away as if she were unconscious of their falling.

"Here is a lady," said a gentleman, "to whom I wish you would say a few words. She says she is uncertain what to do."

"Why are you uncertain what to do?" I inquired.

"I do not understand the next step to be taken," she said.

"Where are you now?" I asked.

"I have been coming to the meeting for four weeks, and all that time I have felt anxious about my soul; but all I do does not seem to make my case any better."

"And what do you try to do?"

"I try to convince myself that I am a sinner—as I know I am. But I would have a deeper conviction."

"Your mistake is a very common one. Your next step, and only step, is to go to Christ just as you are. Go to Him at once. You can do nothing. Christ, as a Saviour, gives all the help you need."

"Is that all?"

"Yes, that is all. You must stop trying to do anything, and believe on the Lord Jesus Christ. Go to Him who says, 'Him that come unto me I will in no wise cast out.'"

"O," said she, "is that my next step?"

"Not your next step, it is your first and only step. He does not say, 'Come to conviction—come to a deeper sense of sin;' but He says, 'Come unto me.'"

"O! I see it now. I have been refusing Christ, while all this time I thought I was preparing to come to Him."

"Will you go to Jesus just now?"

"I will," she said, and just then she trusted her soul to the care of Jesus and found peace. Her tears were now tears of joy. She had learned what to do; it was only to stop trying, and leave it all to Jesus.—*Good Words.*

It requires greater nobleness to have a high standard for one's self than to have it for some one else. It requires greater nobleness to perceive and to emphasize one's own shortcomings than to give prominence to the shortcomings of others. Hence, he who is noblest-minded, and whose nature is most refined, and whose training in well-doing is completest, is ever quickest to see his own mistake, and promptest to apologize for his error.

THE PRAYER MEETING.—Continued.

BY JOSEPH S. TAYLOR.

We were compelled to stop abruptly in our last for want of space.

We come now to the second part of our theme; namely, a Prayer Meeting "in which the young are encouraged to take part."

What we have said, and shall say, about Prayer Meetings, probably applies chiefly to city churches, and therefore to a small minority of New Mennonite churches. Nevertheless, that the Prayer Meeting is practicable even in the country districts is shown by the fact that Methodist Episcopal and Evangelical churches regularly have it, wherever they have established churches.

In Menno Simon's time, as one might have expected, the great concern of religious leaders was Doctrine. Menno Simon's works are a collection of disputations and "confessions" on doctrine this and doctrine that. The Bible to most people was then a sealed book; and when a priest broke away from the bondage of Rome, as Luther and Menno had done, it was but natural that they should explain to their followers wherein the errors of Romanism and other isms lay. Biblical research was a novel exercise; and in the formative stages of Protentant faith, it was natural and perhaps necessary, to lay stress upon points of belief; for if they had been indifferent to creed they might as well have been Romanists as Protestants.

But times have changed. Creeds are generally settled, and some of them have found their way to the waste basket. And while we say this, we do not forget what Lowell recently said, in substance, in his Harvard address: "The creeds are gone; but their *devotion* to those creeds lives in the moral power of modern Christianity."

Christianity in this age is practical, not argumentative. It was, after the Reformation, more a science than an art. It is now "applied Christianity." It has ceased to ask *How*, and begun to ask *What*—"shall I do to be saved?" It has gone on to build hospitals, and found missions, and establish orphan asylums. It has developed the lay forces of churches. If a church be all pulpit, and the pulpit fail, there is nothing left. Modern Christianity has cultivated the pen power to such an extent that most of the church work is done by the membership. A representative modern church is a bee-hive where drones are uncomfortable.

Our young people's Prayer Meeting is a hot-bed of spiritual power in a church. The spirit of God works in each individual heart; and the Prayer Meeting is the place where a record of that work is brought out. It is the place where the do-nothing theology is nipped in the bud. Hoping all will come out well, and trusting all will come out well, never cured hay, nor raised melons, nor put the first tomatoes on the market. And yet the same God presides over earth and garden and field as over heaven and hell. And when you farmers see in the spring what a fight awaits you before you can raise a decent crop, you may well feel that Paul and Barnabas were quite right when they told those fellows at Iconium and Lystra and Antioch that "through many tribulations we must enter into the kingdom of God."

In the Prayer Meeting the young Christian can roll up his sleeves and go to work—if he be wanted and encouraged. If he can't pray he can say, "Let us sing No. 60." If he can't exhort, so much the better. Blessed is the Prayer Meeting that has no exhorters. A man who had recently joined church was asked by a friend:

"Under whose preaching were you converted?"

"I wasn't converted under anybody's preaching," was the quick reply. "I was converted under my aunt's practicing!"

Now, there is no use in urging people to be pious. But we must make people *feel* the "beauty of holiness" by holy living. You can not preach a sermon, and ought not to do so. But you were once proud; you can tell how you acquired humility. You were addicted to evil-speaking and malice and uncharitableness; you can tell, God has enabled you to pluck up these weeds. And if you can not do even this, you can be an usher, feeling that you "would rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." Exercise is the universal law of development, in the spiritual as well as the mental and physical natures of man. A working church is a powerful church, and a dawdling church is a dying church.

I beg the reader to remember that when I say "Prayer Meeting" I do not mean any particular manner of conducting the same. The genius of the Mennonite method is the "still small voice"; and when a man tells you that the Lord speaks only in the thunder and earthquake—as some seem to imagine—you have only to say that the Prophets experience and *yours* do not agree with the statement. Jesus was gentle; there is intensity in his characetr, but nothing boisterous. Still waters run deep. If you strike an empty vessel it makes more sound than a full one. The essential thing in warship is reality. There is no virtue in form—nor in noise.

"Faith langhs at the shaking of the spear; unbelief trembles at the shaking of a leaf.' "Faith finds food in famine, and a table in the wilderness." "In great danger faith answers, 'I have a great God.' When outward strength is broken, faith answers, 'the promises are strong still." Then faith pulls ont the sting of trouble, and draws out the wormwood of every affliction.

"JUST AS I AM."

The Son of God came into the world to seek and to save that which was lost, and he cordially invites sinners to come unto him for salvation with the encouraging assurance, "Him that cometh unto me I will in no wise cast ont." If they will only come he will for no cause reject them.

But how shall they come? Does the Saviour require any preparation on their part in order to their acceptance? It is quite common for sinners to make a mistake here. On coming to a sense of their sinfulness and their consequent need of Christ, instead of coming directly to him just as they are, they go about to perform some good works as a recommendation of themselves to him. They would do something to make amends for their sins and to merit his favor. But this is a useless endeavor, for, try as long as they may, it is not possible for them to do anything to make themselves acceptable; and if they tarry till they are better they will never come at all. Nor is it necessary that they should. Christ is a whole Saviour and an all-sufficient Saviour. The fancied good works of sinners do not count at all in the matter of their justification. It is the alone righteousness of Christ that makes them acceptable to God, and on the ground of which they are saved, if saved at all. "All the fitness he requireth is to feel our need of him." They may come and they must come, jnst as they are, if they come at all. Men that are afflicted with some bodily malady do not wait till they are better before they make application to a physician. Christ is the great Physician of souls, and he came not to call the righteous, but sinners, to repentance. And he would have them come to him in all their guilt and sin. The longer they wait the worse their case becomes; and if they ever come to Christ it must be as poor, helpless sinners. Thus have all come to him that have ever come. So was it with the awakened jailer; so was it with the thief on the cross; and so was it with the three thousand at Pentecost. None of these waited to make themselves better. They all came at once, just as they were; and they were all accepted and saved. And so will it be with all that come to Christ, however sinful and unworthy they may be.—*Messenger.*

WALKING WITH GOD.

Why is it so difficult to find and maintain a close walk with God? We think the answer to this is found in the fact that it is not so much that we want to walk with *God* as it is that we want God to walk with *us*. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which at the same time is not God's way, is to lose his company.

But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God; for the living God; but God will not walk with us when our way is not his way. If, therefore, we would resume our walk with God, we must abandon our way and go over to his way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. This is to fear the Lord, to walk in his way. It is not that God ever parts company with us, but that we part company with him. It is not said that God walked with Enoch, but that "Enoch walked with God."

God has his walk in this world; it is open and plain to any one who chooses to walk in it. He is not far from any one of us. Whosoever will may come and walk with him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was: "Come and see." When he was on earth, he was always easily fonnd. In the highway; in the temple; by the well; in the house of the Pharisees; eating with publicans and sinners; everywhere where the need of man called him. If we have never found him, he is within hearing of our call. If we already know him, and are walking with him in the way of his commandments, he is with us; for to snch he says: "Lo, I am with you always"; "If any man will be my disciple, let him take up his cross, and come after me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would all be glad to have God walk with *us* in our *way*, and to endorse and sanctify it, but are not anxious to walk in his *way*, even for the sake of walking with *him*.

It mnst not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians, who fled to the deserts and the mountains, thinking that in this way only could they maintain a walk with God. But his delights are with the sons of men, not apart from them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him that he prayed that, if God went not up with him into the Promised Land, he might not be sent. And again, we find him praying: "Show me thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge *him*, he will direct our paths, and thus we shall "walk with God."

Hand in hand with angels, through the world we go;
Brighter eyes are on us than we blind ones know;
Tenderer voices cheer us than we deaf will own;
Never walking heavenward, can we walk alone. —*Lucy Larcom.*

SELFHOOD AND MANHOOD.

BY REV. WM. T. FINDLEY.

Selfhood, a term though not in common use, is significant of an idea which can not be so well expressed by any other term. It implies *personality* as distinct from *manhood*, this latter term comprehending the entire human species, recognizing community of nature, in the possession of which every man is alike human.

But selfhood individualizes man, separates him from the aggregate of humanity, and regards him as having a character and destiny peculiarly his own.

Manhood is the soil on which selfhood grows. Man as man is only one of hundreds of millions who are similarly endowed. But whenever he feels the consciousness of his personality, and says, "I am not man only as belonging to the human kind, but I am I, myself, as having thoughts and feelings and aspirations and purposes and will, and a sphere of responbility and action belonging to no one else, and which I alone am capable of exercising and occupying, "then he stands out and asserts his selfhood upon his manhood. And that every man may maintain and develop his own special selfhood, he has certain capabilities and inclinations, and is placed in the midst of environments which influence them, so that if, as a person, he is governed by any true sense of his high vocation as a rational moral agent, he will exhibit more or less of selfhood, by which he is more or less distinguished from every other human being.

And the gospel of Jesus Christ has this special excellence as a religious system, as compared with all other systems, that while it moves upon the plane of our common humanity, deals with man as man without regard to any personal distinction which may be peculiar to him, without respect to his rank or condition or nation or race, yet it individualizes man; it appeals to his selfhood, his consciousness of individual personality. It says, "Ho, every one that thirsteth, come ye to the waters;" "If any man thirst let him come unto Me and drink;" "Whosoever will, let him take the water of life freely;" "Him that cometh unto Me I will in no wise cast out."

The subjects for the Kingdom of heaven are persons, and not as a specific order of animals being, but persons who have come out from the unbelieving multitude and devoted themselves severally and personally to the service of Him who has redeemed them to himself to be a peculiar people, each individual self presenting his own selfhood, into which his personal manhood has been developed, as a living sacrifice, holy and acceptable unto God, which is his reasonable service.

Jesus Christ calls his own sheep severally by name, and their names are written, separately, in the Lamb's book of life. And "every one of *us* shall give an account of *himself* unto God." Upon our selfhood as human beings, and not upon our manhood as an order in the animal creation, depends and will depend what we now are and what we shall be forever.

A HARLOTS FASHION.

It is well known that many of the Parisian fashions are started by the fallen women who throng that gay Capital; and these fashions clearly bear the impress of their origin. Satan himself would be puzzled to invent devices more deadly and devilish than many of the popular fashions of the present day: fashions which distort the form, compress the vital organs, cramp and maim the feet, disfigure the face, and rob the countenance of beauty and expression, to say nothing of the immodesty by which they are characterized, the extravagance which they entail. And yet Christian women follow these base-born and horrible customs, instead of obeying the precept which says "Be not conformed to this world."

The following paragraph from *The Nation*, gives the origin of one of the fashions which for wanton causeless cruelty is well worthy of its source from which it sprang.

"Some seven years ago there appeared in Paris, at a ball of the *demi-monde* a woman wearing on her head-dress a dead bird. The bird had artificial eyes, and its wings and tails were spread out so as to give it a life-like appearance. It was a small stuffed bird, not a bird's skin stretched on wires. Its introduction as an ornament in fashionable bad society was not received with much favor at first, although the wearer succeeded in attracting attention to herself by the singularity of her adornment. This was all she desired or intended to accomplish by fastening a bird's corpse to her head-gear. She had not the slightest expectation that she would be imitated even by her immediate companions, still less that the whole world of fashionable good society in France, England and America would 'fall in line' at her heels. Probably her only thought was that the oddity of her costume would serve as a striking advertisement, and cause her to be talked of among the males and females of her kind.

"Strange indeed are the caprices of fashion. Seven years have passed by, and we find the eccentricity of a woman of the town becomes the craze of millinery—so great and deadly a craze that State Legislatures are considering bills to prevent extinction of our song birds and all birds not too large to be worn on bonnets of women or children. Nothing more revolting to good taste can be imagined than an animal fresh from the dissection of a taxidermist as an adornment for a lady's forehead. The very suggestion ought to excite horror and disgust, as well as pity for the slaughtered songsters of the grove."

How long will Christian women follow such leaders, and disgrace their womanhood by wearing the plumage of dead birds upon their heads, much as a savage warrior would wear the scalp of a woman at his belt as a token of his power and his heroism! Away with such savagery, and let Christians no more dishonor their master, nor desecrate the house of prayer by such trophies of cruelty and barbarism. Not one sparrow falls to the ground without our Father's notice—what does He whose tender mercies are over all his works, think of the head-gear which his professed worshipers wear?

H. L. HASTINGS.

MY NAME IS IN IT.

In my early ministry I was greatly interested in an old pensioner who lived, with his family, in a cabin on a country roadside. He was a godly, happy old man, and it gave me the greatest pleasure occasionally to drop in on him and to have a conversation over the cabin fire. He so enjoyed the word of God, and his remarks were so original. One day I asked him—

"'Graham, have you had always this love for the Bible?'" His answer I could never forget.

"'Sir,' said he, 'look over the fire-place.'

"'Well, I see nothing but two silver medals.'

"'Take them down, sir, and examine them.'

"'Why, they are Indian medals.'

"Look sir, at their rims.'"

I did so, and on each I found engraved, "Hugh Graham,—No.—Co.—Regt."

"'Well,' said I, 'what about these medals?'

"'Sir, when I was a soldier, I was a drunkard and a bad living man; I am now (as you see) deformed, from the sins of my youth. I would have given anything for drink, and one day, having nothing else, I pawned those medals to get it. My captain was a sharp officer, and he at once missed them, and calling me to him, inquired why I did not wear them; he was a man I could not trifle with, so I had to tell him that I had raised four shillings on them, and that the money was spent. He took out his purse, and giving me the money, ordered me to go and redeem them at once and bring them to him. I dared not disobey, and when he got them he took them to an engraver and had my name engraved on them. Then returning them to me, said, "Graham, your name is on these medals, never part with them again." I never did; before my name was on them I did not value them, I did not look upon them as my own, I cared as little for them as I did for my musket or cross-belts. When I saw my own name deeply engaved on them, I said, 'Yes, you are my own,' and from that day to this they have been precious to me.'

"'Well,' I said, 'what has all this to do with my question?'

"'Sir, like those medals, I never cared for the Bible until my name was engraved upon it. I have often parted with my Regimental Bible for drink; but when God called me by His grace and sent forth the Spirit of His Son into my heart, enabling me to cry 'Abba, Father,' from that moment I have loved my Bible; I have seen on every comforting promise and assurance in it, 'Hugh Graham, this is for yourself. I find my name engraved on every page. That is why I love my Bible.'"

Will you, readers, think of this true story, and each for himself, or for herself, examine their Bibles on their knees before God, and see whether or not their names are engraved upon them by the same hand that wrote upon the wall in letters of fire?

PARDON.—Pardon implies the removal of guilt. It differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man, when found to be innocent, is acquitted. He is not pardoned but justified as an innocent man. But the sinner is not innocent. The dreadful fact of his guilt is established and cannot be ignored. If he be delivered from guilt it must be by conciliation—by blotting out the record of the guilt—a work which God only can perform. Hence pardon is not an act of acquittal, but the reversal or revocation of the condemnatory sentence of the law. This act takes away the guilt of sin by expiation, and removes its legal results, including the penalty, so that the sinner escapes from punishment as effectually as by acquittal. The sacrifice of Christ expiates the guilt provisionally, and faith in Christ makes the expiation actual and delivers from condemnation.

A STORY OF TWO WORDS.—"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "Why, then I'd pull down the old house, and build a palace, have lots of prime fellows around me, keep the best wines, and the finest horses and dogs in the country." "And then?" "Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose, like other people, I should grow old and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature I should leave all these pleasant things—and—well, yes—die!" "And then?" "Oh, bother your 'thens'! I must be off." Many years after, the friend was accosted with, "God bless you! I owe my happiness to you!" "How?" "By two words spoken in season long ago—'And then?'"

To the world money is an acknowledged ruler; the Christian makes it a consecrated servant.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."

VULGAR ANECDOTES.

If a young man has had his education among low associations, unless he has great care, the things he has heard and learned in such places will cling to him and follow him all his days: he may come to occupy a high position, but unless he is so *thoroughly changed* that he loathes the things that he once loved, and unless he is watchful against his besetments, he will from time to time find himself indulging in the same evil propensity to which he was formerly addicted. Thus it has sometimes come to pass that persons in very high positions, who ought to be examples to those around them, have forgotten the injunction, "Let no corrupt communication proceed out of your mouth," and have defiled the memories of others with things which could do no good, but which might do much harm.

It is related that General Grant was once sitting in his tent with officers around him, when a general came in in much glee and said,

"I have a good story to tell; there are no ladies present, I believe."

"No," said General Grant, "but there are *gentlemen* present."

The man's countenance fell; the good story was never told. Some Christians could learn a good lesson from the great commander's remark. They might learn a still better lesson from the great Apostle's words—"Let no rotten communication proceed out of your mouth."—*The Christian.*

THE DYING CHILD.

Little Annie Ashpurvis was sent by her parents, who live at No. 36 Hester St., N. Y., to the cellar for some firewood. The child, who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames of the burning fluid soon enveloped her entire body. As soon as the surgeon was called the little sufferer was wrapped in what is known as a "Strike's prepared sheet," and driven in an ambulance to the hospital. The child was put on a sofa cot, and the surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half-past two in the morning, she showed signs of returning consciousness. The watchful nurse asked her would she take a drink. She distinctly answered, "Yes."

In a moment the house surgeon, Aspel, was beside the cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half round. The dim light of the candle shone on the blackened face. The swollen lips pursed out, and in a clear, sweet voice the dying child began to sing the hymn, "Nearer, my God, to Thee." The doctor and nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and, with it, her voice, and only the humming like distant music of the air of the hymn could be heard. How sweet, yet weird, that humming sounded. The candle lent its meager light. The big clock in the corner told out its seconds as the sweet little soul passed out to its maker. The humming ceased. All was over. The doctor turned away; his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the little one's death there. She heaved a sigh, and no doubt offered a prayer. The remains were buried from the hospital. The coffin was strewn with flowers, offerings of her little school-mates, with whom the dead child had been a great favorite. Do you teach your children such confidence in Christ that death will bring no fear to their hearts?

A MOTHER'S REPLY.

One evening in a parlor at a summer water-place the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother.

"No," was the reply.

Why, how will she get on in this world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

FILIAL LOVE.—Ancient history records a beautiful incident illustrating the power and unselfishness of filial love. In the siege of a certain city, two young men within its walls had rendered great service to the General, through which it finally fell into his hands. In return he ordered their lives to be spared, and gave them permission to take with them out of the city as much treasure as they could carry. They accordingly both appeared at the gate, one carrying his mother on his back and the other his father, showing by the act how much more they were in their eyes, than any amount of jewels or gold.

CHRIST'S WEARY ONES.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall foot the bills that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Bro. Smallfaith's heart ache, and puts an extra wrinkle in Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says: "Come ye apart into a quiet place and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hand there are pleasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Jesus Christ to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter. To poor Bro. Smallfaith and sorrowful Mrs. Weakback he gives a wonderful life in these words: Lo! I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—*Dr. T. L. Cuyler.*

DEAD IN EARNEST ABOUT IT.

Mrs. J. K. Barney tells of a gentleman in Rhode Island, who some years ago was asked to give his signature to a petition for the prohibition of strong drink.

"No," was the decisive answer, "I am not ready for that; I have not made up my mind as to the advisability of it."

That night his only son was locked up in the police station, and the next morning fined in the police court for being "indecently intoxicated."

A few hours later the father crossed the street to speak to a friend, accosting him thus:

"Look here; have you that petition with you to-day? I'm ready to sign it, for I do not want it so easy for my son to get drunk."

Upon being told that the petition had been left at home, something more than a mile away, he replied:

"I will walk up there with you, for I am dead in earnest about this business."

THAT'S ENOUGH FOR ME.

A child who had a mother asked of one who had none:

"What do you do without a mother to tell all your trouble to?"

"Mother told me to whom to go, before she died," answered the little orphan. "I go to the Lord Jesus; He was my mother's Friend and He is mine."

"Jesus Christ is in the sky. He is away off and He has a great many things to attend to in heaven. It is not likely that he can stop to mind you."

"I don't know anything about that," replied the orphan. "All I know is He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for us all.—*Sel.*

Chinese children know how to practice the "Golden Rule," as the following testimony from an English lady missionary, will show: "An experience of years among them, compels this assertion, that we have found them remarkably free from bad habits and vices. Possessing the same mental abilities, and the same spirit of emulation as our own children, they rarely manifest any malice or envy, and are ever ready to lend a helping hand one to another. This trait was exemplified while the class of small children were on the floor for recitation. The youngest of them had by hard study contrived to keep his place at the head so long that he seemed to claim it by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy standing next him, whose face expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying, 'No, me not go; me not make Ah Fun's heart solly.' That little act meant much self-denial, yet was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, 'He do all the same as Jesus's Golden Rule.'"—*Selected.*

I steadier step when I recall
That, if I slip, Thou dost not fall.
A. H. Clough.

Constantly choose rather to want less than to have more.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to Allen M. Fretz, Bedminster, Bucks Co., Pa.

PHILADELPHIA, APRIL, 1887.

Joining Church.—Joining church is a phrase frequently used and its importance urged upon such who are not within the sacred fold. Indeed it is a term universally used in Christendom, yet it appears that nothing is so little understood and so misused as this glorious privilege. Looking at the conduct of many who are members of the Christian church one is almost led to believe that that was the condition of the soul's salvation. Young people withdraw from society for a season to prepare and to be prepared, as their conduct often indicates, for joining church. After the solemn season is over, the covenant made and sealed, to live for God and His kingdom only, then they think the work is done when it has really not begun. Joining the church does not make anyone a Christian. The child of God considers that only as an outward evidence of the union with Christ and His kingdom. It is the separation from the world and the uniting with the body of Christ. It is the rite of consecration of the converted man or woman, with all that he is, body, soul, mind and possessions, to the service of God; and where this is not so the person fails to comply with the conditions set forth; it is a uniting with the temporal privileges of the church without being a true participant of the spiritual and soul-refreshing blessings of Christ. The object of Church union is not so much to be in the society of Christians, as to be in Christ. The Apostle says, "We live, move and have our being in Him." Though we live upon the earth in the company of Christians, our "walk and conversation shall be in Heaven. Some people think that through the church we should enter into Christ, while Christ teaches us that we must enter the church, the kingdom of grace, through and by Him, for He says, "I am the way and the door." Joining the church means to identify one's self with the laborers in God's vineyard. First we engage ourselves to our employer and then we identify ourselves with his employes. So by God's grace, we are converted from darkness to light, from the service of sin to Christ, and we can not enter upon His service unless we identify ourselves with His laborers, this we do in joining the church. Joining church then means to enter into active, faithful and devout service for Christ and His kingdom, hence Paul says, Romans 12, 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Yield yourselves unto God, as those that are alive from the dead, and your members (whole body) as instruments of righteousness unto God." Rom. 6, 13. The command of Christ, "Go, work in my vineyard" is plain. This command is enjoined upon all who join church. The Lord will not tolerate idlers, but will reward laborers.

G.

FROM OUR MISSION STATIONS.

From the reports of our missionaries, to the mission board, for the quarter ending with December, 1886, we make the following extracts:

Cantonment.

In a retrospect upon the work of this closing year, we are indeed unable to speak of extraordinary victories for God among our Indians. Divine services were regularly attended by, from 15 to 40 adult Indians. The people come, hear the word, and give their assent to it; with this it seems to stop. There appears to be no hunger for the Word of God, no desire after salvation. By funeral occasions, of which there were more this year than heretofore, there attention was repeatedly called to the fact that, "sin was a reproach (ruination) to the people. We can admonish them, but there seems to be no manifestations of a desire on their part to forsake sin. Oh! When in truth will the day of salvation dawn for this people? The truth, that mission work among the Red Men is one of the most difficult and least promising works, is again verified. But this is no reason that Indian mission work should be neglected or abandoned, as our unworthiness, weakness, and sin is most to blame for the unsuccessfulness of our work. For the Indians, too, is the sacrifice on Golgotha made, and the command, to preach the Gospel to every creature, also include them. In His own time, will God also bless His Word upon their hearts.

The average attendance of scholars in our school for the past quarter is 73. The sanitary condition of our children were, in the past quarter better than for some time. A boy nearly 8 years old died of jaundice and inflammation of the lungs. During the first few days of his disease, we had him in care. The disease was already checked, and he could be about some, when he was stolen away, and taken to camp where *Medicine men* worked on him, and as was to be feared, he had a relapse and in a few days he was a corpse.

In temporal matters, the Arapahoes in this vicinity have made considerable progress. Toward 15 houses are in course of erection. The people prepare the timber, and erect the buildings themselves under supervision. The government provides them with windows, doors, roofs and floors. If the government leaves them undisturbed on their present reservation, it is to be expected that in the course of another year, at least two-thirds of the Arapahoe families in this vicinity will live in their own houses. Similar zeal is manifested in the cultivation of the soil. Ten of them have each broke up 5 acres of prairie land, this winter, with two yoke of oxen sent here by the government agent. There is hardly one family here, in this tribe which do not desire a permanent home of their own, and are putting forth more or less efforts to obtain one. We may perhaps further conclude and hope from this progress in temporal matters, that mission work among them is not entirely in vain.

You are already aware that Bro. J. D. Hirschler has given up his position here. A young man, from Canada, has been sent here, and fills his place since New Year. Upon my repeatedly earnest request, I have at last been relieved from all work for the government, whereby a great burden indeed, has been taken from me. May the Lord, also in this year just begun, permit us to experience his grace and mercy, and make his face to shine upon us. Commending myself, the brothers and sisters, and the Indians unto your prayers, I remain yours,

Jan., 1887. S. S. Haury.

Darlington.

Dear Fathers and Brothers of the Misson Board.—Our work continued quietly during the past quarter, and offers but little material to report. The services with the camp Indians could not be kept regularly, as I had no interpreter since Williamson has left us, of which you are aware. I feel very sorry on that account, as the services were very well attended. I trusted that Josiah Kelly, who was two years at Halstead, would translate for me, but I could only get him once to do it. It is possible that he may, after New Year consent to do it. He has at least already declared himself willing to give me instruction, which he also refused to do before. Josiah left us in October. In the government's carpenter-shops he received an offer to earn some money and learn the trade. Of course I did not wish to oppose his desire to accept the position, though I did not believe that he would remain there long. I told him he could still get his board and lodging with us, under the condition, that he would be present at the evening devotions, the prayer-meetings, and the Sunday-school, and if he would wish to go out after the evening devotions he must tell me. These conditions he only kept in part and I was at last forced to tell him that he must decide to submit to the rules of the house or leave it. He said; "I cannot stand those rules," as it seemed very hard for him in general to submit to the rules of the house since his return from Kansas, and left the house. I however spoke very earnestly but lovingly with him before he left, and he did not seem to be cross when he left. He visits us occasionally, and also attends the Sunday-school almost regularly. On Christmas eve he translated my address to the Indians.

I have already informed you that Williamson has left us. Toward the end of November he sent me a letter, requesting me to send him his things. I sent word to him that he must come himself, as I had not yet settled with him. So he came, but how? He may have concluded beforehand, that I would talk with him, and so he had formally armed himself with impudence and spite, and answered me at first only with mocking and offensive words. Among others I read to him several letters which he wrote to me from Carlisle, in which he said that he felt so sorry that so many of the scholars that had returned to their homes, fell back into camp-life again, and what a shame it would be for him if he should also fall back, etc., and in which he made such fair promises. He said he did not wish to hear the letters; my words, he said, were sharp like pointed sticks, and it was just as if I was piercing his flesh with them, etc. I conversed several hours with him, and he at last did not only become quiet, but as it appeared sorry and ashamed. He promised at last, of his own accord, he would come every Saturday and instruct me in the Araphoe language, and on Sundays translate in the Sunday-school. For some time he came promptly, then all at once he stayed away and has, as I lately heard, again run off with the woman, which was some time before taken from him. May the Lord Jesus follow him and give grace that the good seed that was so often sown in his heart may yet bear fruit unto eternal life. When he left I told him that my prayers would follow him wherever he would go. I would also recommend him to the prayers of the mission board. I have not yet given up the hope that Stephen may one day be of great service to our mission work.

The school closed with 51 children; more than we ever had before. The school was regularly kept. There was considerable work on the farm, beside the continual hauling of wood. We put a floor in the wash-house, made a flight of stairs, built a cow stable and a smoke-house, etc. Bless the Lord, O my soul, and forget not all his benefits! May the Lord also be with us in this new year and lead us through the dark ways. Yours,

H. R. Voth.

MISSION DEPARTMENT.

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and [borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and [sorrow.
To withhold his largness of precious light
Is to bury himself in eternal night.
To give, is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or to smother, to wither or [bloom.
To deny, is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the [ocean;
The heart sends blood to the brain of [command,
The brain to the heart its lightning [motion;
And over and over we yield our life,
But still are conquerors in the strife.
To live, is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives part of his means to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny, is to die.

ROMANISTS WIDE AWAKE IN KOREA.

The Rev. H. G. Underwood, writing from Seoul to the *Foreign Missionary* under date of January 31, says: I have learned from several sources of the doings of the Romanists here, and think that you should know how the matter stands. They are making decided steps to win the country to their faith, and we will have to be wide awake if we hope to win it to the true faith. They have, as you well know, a large following in Korea of the natives, and from those that we have seen they have some noble converts. These men are all trained to do work in some way or other for the cause, and thus they have a host of workers.

For the training of these men they have now in Korea, as far as I can learn, ten, if not more, French priests—all but two of whom are well versed in Korean, and they have just added to their Korean Romanist literature several tons of tracts, all of which are neat specimens of work, and go far ahead of any other Korean printing that has yet been done by foreigners. They have already bought a large tract of land on the main street of Seoul, near the centre of the city, on which they expect in a few years to begin the erection of a cathedral. For the purpose of raising up a native ministry, they have from fifteen to twenty Koreans studying for holy orders in their theological seminary at Nagasaki. These facts speak for themselves and need no comment. They show plainly that the Romish Church is trying to gain Korea, and I fear that if Protestants do not do their duty, we will have a Romish instead of a heathen people to convert.

J. N. Heron, M. D., says: Our home has been open to visitors constantly and we have had a great many Korean callers. My wife especially has had many callers, principally of the low-class women, of course, who are curious to know how foreigners live, and they are greatly interested in all the things they see, from the organ and sewing-machine to our kitchen furniture. We hope in this way to gain an influence over these women. My wife has had one Korean lady visitor, and I was then excluded from the room. She returned the call, and at the same time I called on the head of the house. With the exception of the time when Mrs. Foote went to call on the Queen, this is probably the highest lady of rank who has yet visited or been visited by a foreign lady. Certainly, of all people in the world, Koreans seem the most desirous of seeing and learning foreign customs. We have several times entertained Koreans at our table, and no one would believe from their conduct that they were not perfectly well accustomed to foreign tables. Even the people around us want to be taught English; and the carpenters, etc., who had worked on our houses, greet us on the street with "Good-morning." We need more men here, and if some ladies could be sent who had more time at their disposal than the ladies already here can possibly have, in a very short time it would be possible to open a girl's school; at least, it seems so to us.

A few years more and Korea will be open to the Gospel. A land practically of no religion, will Christian nations give to it the religion of Jesus Christ, or shall Rome claim it for her own? Oh that our Church would awake in her might, giving of her sons and daughters and of her wealth to the work in this land, and making this a people whose God is the Lord!

Two hundred and fifty thousand dollars given in Chicago, for the establishing of a Training-School for Christian Workers, would do much to solve the question of reaching the unevangelized masses in all time to come—as it is not proposed to spend this money, only invest it and use the income perpetually. A few more large subscriptions only are required to complete the sum.

THE BUGLE CALL.

An editorial in the California Christian Advocate, thus portrays the condition of things there, and the need that exists for evangelists:—

That we need a revival is plain to all Christians—a revival of the Ten Commandments, and of the Declaration of Independence, a revival of the common law, and of common sense and common decency. Let any one read the "proceedings" of political clubs, county committees, the Board of Supervisors, and then finish up on the "opinion" of the city and county attorney, and he will see that we are all held in abject servitude by the liquor traffic. The League of Freedom is master of the situation. It runs the city and the county and the State in the interests of public and private immorality, in the service of saloons, dives, gambling houses, criminal courts, prisons and high taxes. We can put license and whiskey *down*, we can do anything in favor of the saloon cause, but nothing against it, and here we are face to face with pauperism, crime, degradation and corruption, beyond conception. The county committees, the political heads, have to be protected by the police, and cannot, by any stretch of imagination, be described as worthy of one particle of respect. They are born of corruption, and grow in fraud. The workingmen—God pity them!—are misled by unprincipled leaders, and spend their money freely to support their worst foes. We need a revival of conscience, of sobriety, of order, of independence, of family purity, of public morality. Behold the unexampled and wide spread debauchery revealed in the contests over wills, forgeries, and pretenses of wives, concubines, widows, and all that sort; numerous, clamorous, public, and mostly infamous, over dead rich men, who have gone to God's judgment from the midst of their crimes, revealing loathesome depths of sensuality, unsuspected before, and then carry to God's throne a prayer for a revival.

The times are perilous. Wage-working is degraded by the world's competition. From three to five men clamor for the same job. Strikes are incipient revolutions, local rebellions for which capitalists and corporations are chiefly to blame. Justice is the remedy for strikes. Our rich men need conversion full as much as the poor. They are just as wicked, immoral, and worthless as the rest. They need repentance, the new birth, and God's help. Hell is no respecter of persons. Millionaires and paupers crowd into its limitless spaces. They take it by storm. They choose death in the error of their ways. Oh, how much we need a revival of God's work!

We believe that one reason of the leanness of the Church is its want of the true spirit of religion that does not conform to this world. Genuine, prophetic robustness, and true, high morality are needed. God's eternal truth and justice, and his eternal hatred of meanness and wrong, need to be thundered from his house in the spirit of Elijah, John the Baptist, and Paul. Dr. Munhall does preach against sin, as do D. L. Moody and Sam Jones. Let them go on with their divine ministries. Let us pray for them, work with them. We need them to help us, and we must have the Spirit of God. To your altars, O Christians! Around family altars, pray! In secret chambers, pray! Along the streets lift up your hearts to God! Sons, daughters, neighbors are perishing. We need no cant, no pet theories to be promulgated, no windy discussions about "how to reach the masses." People are going to hell. Souls are perishing. Ruin is coming to our homes. Visit your friends and tell them of Christ. Do your best now. Many are inquiring; help them. This is no time for trifling. The battle is upon us. God only is our hope. Our nation, our churches, our families, our souls need this revival.—*Record of Christian Work.*

JAPANESE IN AMERICA.—An interesting feature in the history of the last year's missionary operations in California has been the organization of a Japanese church, which now numbers forty-two members. The Japanese evening-school numbers twenty-nine pupils, and the Sabbath-school twenty-two. Religious services have been held upon Sabbath evenings, at which the pastors of San Francisco have preached. The Rev. Mr. Kerr has also conducted these services a part of the time. During a few months the Rev. David Thompson, of the Japan mission, having returned to this country on leave of absence, devoted considerable time and labor to this Japanese congregation. The Rev. John Carrington, formerly a missionary of the Board in Siam, has been employed in conducting the night-school. Toward the close of the year Mr. Morita, a young Japanese Christian, was employed to labor among his countrymen in San Francisco. It has been felt that some more adequate provision should be made for missionary work among these people. The number of Japanese in San Francisco is continually increasing. There are now about 400. A very large proportion of the native Christians who come to our shores are from the Presbyterian churches in Japan. It is the duty of the Church, therefore, to look after these men on this side of the ocean as well as on the other, and especially to so develop their faith and Christian graces that they may become laborers in the great vineyard of their native land.—*Forty-ninth Annual Report Board of Foreign Missions.*

The Indian Conference of the Methodist Episcopal Church, South, reports 4,850 Indian church-members

THE SABBATH SCHOOL.

A PRAYER.

Father! in my life's young morning,
May thy word direct my way;
Let me heed each gracious warning,
Lest my feet should go astray:
Make me willing
All its precepts to obey.

Father! gentle is thy teaching;
Be a docile spirit mine:
Every day Thy grace beseeching,
Let thy loving kindness shine
Always on me.
And my heart be wholly thine.

Father! let me never covet
Things of vanity and pride:
Teach me truth and may I love it
Better than all else beside:
Blessed Bible!
May it be my heavenward guide.

Thomas MacKeller.

HINTS FOR THE SUNDAY SCHOOL.

BY W. M. LEATHERMAN.

It is an acknowledged fact that the Sunday-school is a mighty power for good in our land, its influence being felt in every community. Knowing that it is a work, if properly conducted, acceptable in the sight of our divine Master, it should be first in the mind of every true Christian. If we wish the Sunday-school to be a success, we must go to work with mind and soul—we must give ourselves wholly up to the cause.

One great obstruction in the way of many Sunday-school workers is that they are endeavoring to aid the Sunday school with one hand and the world and its pleasures with the other, and both at the same time. Such persons are a great draw-back in any Sunday school. Every worker in this great cause should realize fully the importance of being wholly devoted to the work and should feel the responsibilities of his great calling. Dear reader, whatever may be your calling in life, seek the road that leads to true success by first trying to realize fully the responsibilities connected with your calling and afterwards put your whole soul into the work, and you will be sure to come out victorious. Each of us has his work to do and now is the time to begin doing it. Let us not grow cold in the work, but let each of us ask himself the question: What can I do for my Redeemer? May I not in some way bring one gift to the altar or restore one straying sheep to the fold? Open wide the doors of your Sunday-schools and welcome the little one to the fold, remembering that the impression made upon a youthful mind is everlasting, and by gathering your laurels one by one you may be able to wear the crown which shall be prepared for you.

JOSEPH.

The chief character in the lessons for this month is Joseph, of the Patriarchs' time. His history is indeed a very strange one, and one that we can all study with profit and interest. He is introduced to us in our first lesson at the age of 17 and we leave him in the last at the age of about 40. His character is one of the purest to be found in Scripture, but yet we see in it the injurious effects of parental partiality. We see him as the despised brother, the innocent and chaste prisoner, the wise interpreter of dreams, the honored ruler, the provider for an approaching famine, the tender hearted and forgiving brother, and the faithful son. We can easily see the hand of Divine Providence in this wonderful life.

Note the number of times when God's overruling providence touched Joseph's life in ways beyond his control, and yet absolutely essential to the results,—his early history, his father's training, his early dreams, his being sent to his brothers at Dothan, the Ishmaelites' appearance at the right point of time, his being sold as a slave, his kind master, his temptation, his imprisonment, the imprisonment in the same place with the butler and baker their dreams, the interpretation, the dreams of Pharaoh, the failure of the wise men. There is this *divine element* in every life.

Then note how equally essential was Joseph's own right action, his faithfulness, his kindness to others, his open heart to the voices of God, his virtue, courage, and truth. There is this *human element* in every life.

We should like to ask this question of every teacher coming away from his or her class—How did you finish? Did you hammer anything home? The last "five minutes" of a sermon, an address, or a class-lesson, are the "golden opportunity"; and our experience compels us to say, they are too often wasted. The old minister's advice to a young beginner at preaching is worth our acceptance as teachers. It was this—Take care of your ENDINGS.

The Chinese are proverbially dull when first reached by the story of the Gospel. It seems difficult for them to take it in. Yet we read of one woman in Shanse who, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in Heaven, and that His Son Jesus died on the Cross for my sins." Would that all who hear the Gospel preached might remember as much!

INTERNATIONAL S. SCHOOL LESSONS.
1887. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 1. April 3rd.

JOSEPH SOLD INTO EGYPT.—Gen. 37, 23—36.

GOLDEN TEXT:—But the Lord was with Joseph, and showed him mercy.—Gen. 39, 21.

The four lessons of this month are concerning Joseph, the second youngest of Jacob's twelve sons, and the older of the two he had with Rachel.

After Jacob's wrestling with God and the change of his name to Israel, (Lesson of March 20th) and an interview with his brother Esau, on his journey from Peniel toward Succoth, we find him with his substance journeying on until he came to Hebron to his father Isaac, stopping on the way at Succoth, Shalem, Bethel, and Ephrath where Rachel in the birth of Benjamin, died. The incidents of this lesson took place about 11 years after the return to Hebron. The ten older sons of Jacob were pasturing their father's flocks in the fields of Shechem some fifty miles from home. Jacob sent Joseph, who was then a lad of 17, to his brothers to ascertain whether they were safe. Not finding them at Shechem he went about 18 miles further North, and found them at Dothan. Here the incidents of our lesson took place.

I. *Joseph cast into a Pit*, v. 23—25. The subject of our lesson indicates that we will in this lesson learn concerning the sale of Joseph, by his brothers. Our golden text, taken from the account of his life as a prisoner in the Egyptian dungeon, asserts that the Lord was with him, and showed him mercy, and as we place Joseph cast into a pit, as the topic of the first division of this lesson, we call to mind the fact, that not only in Egypt but already here, in the first act of this drama of a wonderful life, the Lord was with Joseph, and showed him mercy. When his brothers saw him comiug in the distance they resolved to put him to death, and cast him into a pit. Reuben however took pity on him and sought to deliver him out of the hands of the others by casting him into the pit alive, "And they sat down to eat bread." Probably had a joyous feast, regardless of the tears and anguish of their younger brother. It was at this time, as they afterward confessed in the Egyptian prison that they saw the anguish of his soul when he besought them, and they would not here.—Gen. 42, 21.

We notice that envy was the great cause of this cruel treatment of a brother. The foundation for this envy lay in their own worldly, selfish, and bad character; envy loves to grow in such a soil. They knew that Joseph was better than they. His good character, his refusal to join in their evil doings, was a rebuke to them. The open and unwise partiality of Jacob for Joseph increased the feeling. Joseph's reporting their wrong deeds to the father, and, as it would be natural at this early stage of his character, his showing some symptoms of spiritual pride, making his goodness offensive to his brothers, no doubt helped to incite their already inflamed envy.

II. *Joseph sold to the Midianites*, v. 25—28. While eating they looked up and beheld a traveling company of Ishmaelites coming from Gilead on their way to Egypt, with spice, balm, and myrrh. A new idea to dispose of Joseph, appeared in Judah, whose conscience may have troubled him, and as they could gratify their envious feelings, and benefit their purses by the bargain, as well as remove Joseph so he could not report their evil doings to their father, the proposition to sell him was readily consented to. They may also have reasoned—"If sold as a slave, he will surely not reign over us." This proposition, of course, was founded on their knowledge that the Arabian merchants traded in slaves. "And they drew and lifted up Joseph out of the pit." How compassionate the words sound! Yet how cruel was the object! See the nine strong men assisting each other in lifting their younger brother from the horrible pit, and handing him over to the cruel Midianites for twenty pieces of silver to be taken to Egypt and sold as a slave! Reuben had planned to rescue Joseph and send him home safely. What was his sorrow upon coming to the pit to find him no more there? "Rent his clothes."—A sign of grief. Whither shall I go? How shall I account to his father for his disappearance?

III. *The Father's Sorrow*, v. 29—36. A beloved and only child was suddenly killed, those who witnessed the accident consulted how they should break the terrible news to the mother. The sons of Jacob might consult as to how they should bring the news of the loss of Joseph to their aged father. Will they go and tell him what they did, and ask forgiveness? No, to hide their already great crime they increase it by resorting to lying and deception. Conscience however would not allow their personal appearance before their father, so they sent Joseph's coat, dipped in blood, "This have we found; know now whether it be thy sons coat or no." Jacob in seeing it broke out in—"Rent, rent in pieces is Joseph.

What poor comforters these sons must have been. That their comfort was hypocrisy is shown in the fact that they refused to tell the truth for 22 years. No wonder they could not console their father. In Egypt Joseph was sold as a slave to Potiphar, captain of the king's guard; but G. T.

Learn from this lesson:

1. That there may be great differences of character among the children of the same family.

2. That the pervading spirit in a family has a great influence in forming the character and destiny of the children.

3. Partiality in the family is wrong and may bring evil on its subjects and sorrow on those who show it.

4. Of envy the foundation of this crime in the hearts of these brothers, PELOUBET says: It is, (1) a diabolical sin, (2) a soul sin, (3) an essential evil, pure and simple; for (4) other sins yield some present pleasure, but envy has nothing but torment; (5) it is fruitful in other sins, (6) it is the soil in which crime flourishes.

Lesson 2. April 10th.

JOSEPH EXALTED.—Gen. 41, 38—48.

GOLDEN TEXT :—Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass.—Ps. 37, 5.

In our last lesson we found Joseph at the age of 17 sold as a slave into Egypt. Our to-day's lesson treats of the exaltation of Joseph from a slave, and a prisoner for righteousness sake, to be governor of Egypt, 13 years later. Of these 13 years, about 3 were spent as a prisoner in an Egyptian dungeon, where he was placed upon false and unjust accusation, without trial chap. 39. In prison he had the opportunity to interpret the dreams of Pharaoh's chief butler and chief baker, which fact made him to be remembered before the king when he had two strange dreams, two years later. See the dreams, v. 1—13, None of the wise men of Egypt being able to interpret the dreams, Joseph was remembered by the chief butler, and sent for, by Pharaoh, and declared the meaning of them. He showed that seven years of an abundance, extraordinary even for fruitful Egypt, were to be followed by seven years of still more extraordinary dearth. Joseph also counselled the king to give some discreet person authority over all the land, that he might store up the surplus corn of the seven years of plenty, against the seven years of famine. In this lesson we learn concerning his exaltation to the second place in the government, and his great work.

I. *Joseph exalted to be Governor of Egypt*, v. 38—45. The exhortation and promise of our G. T. were verily verified in the case of Joseph. He committed his way unto the Lord, and so we notice the marvelous ways of Divine Providence, in which he was led through hard discipline in order to fit him for the work and the blessing God had in store for him. His chastity and uprightness brought him into prison, his trust in the Lord brought him out, the spirit of God in him brought him to be ruler. "God brought it to pass," and yet it is proper to notice the steps taken by Pharaoh, as an instrument in God's hand, to bring it to pass: (1) Pharaoh acknowledged to his servants that there could not be found such a one beside Joseph to have that exalted position; for he recognized in Joseph the spirit or power of God. (2) He acknowledged to Joseph that there was none so discreet and wise as he was. (3) He gave Joseph official power over his house, reserving unto himself only the throne. (4) He gave Joseph official power over the land and conferred on him the insignia of office: First—His ring or seal. Second—Vestures of fine linen. Third—A gold chain. Fourth—He caused public homage to be bestowed on him. (5) He gave him a new name, which according to Josephus, means, the revealer of secrets. (6) He gave him a wife.

II. *Josephs Great Work*, v. 45—48. Joseph did not remain among the novel delights and pleasures of the court, but immediately went forth in the performance of the new duties of his office. He went throughout all the land of Egypt, giving orders and plans for the storing of the redundance of the seven years of plenty.

Learn from this lesson:

1. To those that commit their way unto the Lord, the Lord will provide a way to honor and respect.

2. They that trust in the Lord, will with the help of God command the trust and respect of their fellowmen.

3. Chastity and godliness will command the respect of even the ungodly.

4. The trials and experiences of youth are meant to be the preparation for larger and fuller lives.

5. To us, the years in which we are living are those of plenty;—abundance in spiritual instruction; but the years of dearth will come. So let us lay up for the famine.

6. Jesus Christ has plenty, and to spare for all who will come to him.

Lesson 3. April 17th.

JOSEPH MAKES HIMSELF KNOWN.—Gen. 45, 1—15.

GOLDEN TEXT :—Overcome evil with good.—Rom. 12, 21.

Our lesson to-day brings us to incidents in the life of Joseph nine years later than the last and to the second year of the famine. During the years of plenty abundant corn had been stored. Then came the years of famine, which extended beyond the boundary of Egypt, even in Canaan, the home of Jacob, the famine was severely felt. In the second year, Jacob hearing that foreigners might also be supplied from the Egyptian storehouses, felt the necessity of sending his ten sons to Egypt for food. Benjamin the youngest, and only right brother to Joseph was retained at home for fear some mischief might befall him. Joseph immediately recognized his brothers, and severely tested them, of which we have an account in chaps. 42—44, while he was a stranger to them.

I. *Joseph reveals himself to his Brothers*, v. 1—4. When Joseph had sufficiently tested his brothers, and found them tender of heart, repentant, and full of kindness to Benjamin and his father, Judah being willing to become a slave to save his young brother; then Joseph saw that the proper time had come to reveal himself to them. Then Joseph could not refrain himself.—Seeing that his brothers could stand the test he put them to, he was unable to hide from them any longer. He cried.—Gave proclamation that all, save his brothers, should leave the premises. He would not unveil the scandal of his brothers to the eye of the public. How these Canaanites must have been astounded to find themselves alone with this strange and relentless ruler of Egypt, standing crying before them! How must that astonishment have reached the highest pitch of amazement to hear him break forth with:—"I am Joseph." This was the most astounding of all the astounding declarations they had heard in Egypt. Joseph's first question is concerning his father. The terror-stricken brothers could not speak. What a contrast between this incident and that at Dothan, 22 years before. The memory of all

the wrong they had done unto him came upon their souls like an avelanche. How little did they suspect to find their brother on a throne in Egypt; and now overcoming their evil with good. Their memory silenced while their conscience troubled them. "Come near to me."—Joseph seeks to reassure them by a gracious invitation—He would overcome evil with good. I find here a very beautiful analogy with Jesus and his goodness to us. How our memory and conscience at times trouble us, when the great Savior, whom we despised, but who is in fact become our elder brother speaks with the tears of Gethsemane and Calvary, to our hearts and says, "I am Jesus." But how we are consoled to hear.—"Come now let us reason. etc.," "Come near unto me," "Come unto me all ye that labor and are heavy laden and I will give you rest!" And when he necessarily, but kindly alludes to the fact that our sins and iniquities brought to him suffering, we are consoled, that in his wounds we are healed. He is a saver in the time of famine.

II. *God turns man's evil into goodness*, 5—8. Paul exhorts us in G. T. to overcome evil with good. We see here this exhortation applied to the evil propensities of men. In the intended evil of his brothers, Joseph recognizes the goodness of God. And recognizing this he makes a practical application of it. He would not punish them for their evil in seeking his destruction, but he would be to to them a saver and preserver.

Though God brought good out of this evil, the brothers were none the less to blame for their sins. The true knowledge of sin will not make us arrogant, but humble and repentant, and capable of enjoying forgiveness the better. So now it was not you that sent me hither, but God. Though we find that God can turn evil into good, and we are only instruments in his hands, we should not too easily acquiesce with our deeds in this truth. When be begin to say: "Evil is God's agent, to do evil must be right," we are landed in confusion. Before this had taken place, had Joseph's brethren said, "Out of this good will come; let us sell our brother," they would have acted against conscience; but after the crime it was but faith to refer it to God's intention. Had they done this before it would have been presumption. To feel that God brought good through you, but not by your will, is humility. You feel that the evil is all yours, and the good is God's.

III. *Joseph sends for his Father*, v. 9—15. "Haste ye and go up to my father." The sorrow and anxiety of the aged parent was long enough. They should not only return to still that anxiety concerning them, but also still the sorrow concerning him. Joseph also gave them a personal message to the father, including an invitation to come to Egypt in haste, and a promise of a home and nourishment for the remaining years of the famine. As a token of his forgiveness and affection for his brothers he embraced and kissed them. This settled their troubled conscience, and they felt the past forgiven, with the future full of hope, and they could now tell the thousand things Joseph wished to know about them, and receive his history from him to repeat it to their father.

Learn a few lessons:

1. We have a prince, a king holding all riches in his power, for our friend.

2. God brings good out of evil, which teaches us as we look at the depth of sin, to see the height of his love.

3. Under the forgiving and saving love of Christ, we can abide and hold communion with him as a brother.

4. Refer to. Matt. 5, 38—48, and Rom. 12, 19—21.

Lesson 4. April 24th.

JOSEPH AND HIS FATHER.—Gen. 47, 1—12.

GOLDEN TEXT :—Honor thy father and thy mother, which is the first commandment with promise :—Eph. 6, 2.

Joseph having given his brothers charge concerning the bringing down of his father to Egypt, the king also showed his regard to Joseph and his father's family by giving them wagons, provisions for the journey and changes of raiment. The brothers then returned to their father and brought him the news. The tidings were too good for the broken-hearted man, he could not believe them. Being however convinced by their account and the goods they brought, together with the wagons to convey him, his spirit revived and he said; "It is enough, Joseph my son is yet alive; I will go and see him before I die." They accordingly set out with their goods and flocks on the journey of about 250 miles to Egypt. Of the affectionate meeting between Joseph and his father we have an account in the closing words of chapter 46.

I. *Joseph presents his brothers at the court of Pharaoh*, v. 1—6. In order to introduce his father's family to Pharaoh, Joseph took five of his brothers and brought them to the king. "What is your occupation?" Joseph had anticipated Pharaoh's question, and had told them what to answer. "Thy servants are shepherds." Shepherds were a despised class of people by the Egyptians, from which fact we might have an idea that their declaration was to their disadvantage; but to the contrary we find several points in it to their advantage: (1) It prepared the way for them to obtain the land of Goshen as promised to them by Joseph, and which was best adapted to their needs, and yet farthest removed from contact with native Egyptians, while yet under the protection of Joseph. (2) It thus kept them a seperate people, less likely to be defiled morally, or led astray religiously by contact with the Egyptians. (3) It gave them an opportunity to do that for which they were best fitted.

To sojourn in the land are we come:—They had no intention to become naturalized in Pharaoh's kingdom, nor to trespass upon the territorial rights of his people, but wished only to be accounted as sojourners in the land for the time, with the intention of eventually returning again to the land of their inheritance. The land of Goshen. A fertile country in the northeastern part of Egypt, well adapted for the Canaanite shepherds. Pharaoh gave Joseph for his father and brethren the choice of the

best land of Egypt, and as they had chosen Goshen he told them to go and dwell there. He also requested Joseph, if there were men of activity, or ability among them he should give them the charge of his cattle, which shows respect and honor from the king.

II. *Jacob presented to Pharaoh*, v. 7—10. After having formally introduced his relatives to Pharaoh by five of his brothers, we find Joseph presenting his father to the king, upon whom Jacob pronounced a blessing. Pharaoh struck by the emaciated and feeble condition of the patriarch reverently asked his age. In the answer of Jacob we find, that his life had been only short, intending to convey the idea to Pharaoh's mind, that he has grown prematurely old through the evil he had seen. His life, though it might be considered long in this age, was short in comparison to the lives of his forefathers. For the most part the evil days of Jacob grew out of his own conduct. The days of our lives will seem few enough, at the best, when we come to their close. Whether they are then to seem evil or not will depend on the use we now make of them.

III. *Joseph provides for his father and brothers*, v. 11—12. Joseph gave his father and brothers a settlement, and allowed them to acquire property in the land of Egypt, in Rameses, —the same as Goshen. Goshen was undoubtedly the name of the country at the time. Rameses being a name that was applied later. There he provides for them during the remaining years of the famine.

Learn:

How Joseph applies the great commandment, to which is referred in our golden text, as the first with promise.

CORRECTION.—We wish to call the attention of the readers to an error that occurred in the last issue of the MENNONITE. In the last paragraph on the first page, the concluding article of Christian Character Building, we read, "The resignation of the old *stories* in suffering and death none can help admiring." It should read, "The resignation of the old *Stoics*, etc." As it appeared in typé it conveys no meaning, hence the correction.

MENNONITE MISSION FUND.

Rev. Kearns, - - - - 50 Cts.

DEATHS.

BENTLEY.—In Philadelphia, March 3, 1887, of consumption, Margaret Bently, aged 62 years, 6 months, and 7 days. Funeral services on the 6th in St. John's Evangelical church, by Rev. Jesse Yeakel, German and N. B. Grubb, English.

SPENCER.—In Rittenhousetown, Germantown, Pa., on February 22, 1887, of cancer and dropsy, Mary Spencer, nee Rittenhouse, aged 73 years. Funeral services by N. B. Grubb, from Job 16, 22. Interment at Ivy Hill cemetery.

FRETZ.—On Feb. 19, 1887, in Bridgetown, Pa., of diphtheria, Howard C., son of the late John S. and Matilda Fretz, aged 11 years, 11 months and 18 days. Interment at Deep Run burial ground, funeral services by A. M. Fretz.

REPPLEY.—In Philadelphir. Feb. 1, 1887, Anton Reppley, aged 68 years, 3 months and 29 days. Funeral services in St. John's Evangelical church, by Rev. Jesse Yeakel, German and N. B Grubb English.

RUTH.—At Waterford, N. J., of consumption, on January 29, 1887, Ida C. P. Ruth, aged 37 years. Funeral services in First Mennonite church, Philadelphia, by N. B. Grubb.

SCHMITT.—On March 7, 1887, near the Falls, Niagara County, New York, Bro. John Schmitt, aged 79 years. On the 9th his remains were buried in Leib's burying ground. Services by Jacob Krehbiel, in both English and German, based on Isaiah, 38th chapter, last clause of first verse.

JOHNSTON.—On March 13, 1887, near Stevensville, Ontario, Bro. John R. Johnston, aged 83 years, 6 months and 14 days. Dr. Johnston was the father of our lately ordained minister, Abraham Johnston, of Stevensville. On the 16th his remains were buried at the River Brethren church. The funeral services were conducted by Jacob Krehbell, who spoke from Ecclesiastes 7, the latter clause of the first verse.

BLIEM.—On March 5, 1887, in Milford, Bucks Co., Pa., Harrie Eugene, infant son of Henry G., and Tillie Bliem, aged 2 months and 16 days. Interment at W. Swamp. Funeral services were conducted by N. B. Grubb at the house and by A. B. Shelly in the church.

MORGAN.—On Feb. 28, 1887, in Richland, Bucks Co., Pa., Samuel Morgan, son of George and Maggie Morgan, aged 10 years, 6 months and 4 days. Interment at Hilltown Baptist church. A. B. Shelly officiated at the house and Rev. Frame at the church.

THATCHER.—On March 19th, 1887, in Haycock, Bucks Co., Pa., Samuel, infant son of Charles and Eilen Thatcher, aged 1 yr., 10 mos. and 27 days. Interment at Applebachsville. Funeral services were held by A. B. Shelly.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., MAY, 1887. NO. 8.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

NOT FAR.

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
So lingering still at the gate;

Gathering the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting-place.

* * * * *

A ship came sailing and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she:

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
"Not far, not far from the land."

For the Mennonite.

WHAT IS THY NAME? AND WHAT IS THY NAME?

Those of you, who have been pushed about somewhat among men in this world, have not infrequently asked the above question, and in return, the same question came to you.

Now, there is often a vast deal of meaning in a name. But more especially, when we call persons and things by their proper names, that is, what they stand for, I mean by their general make-up. Bunyan, in his immortal Pilgrim's Progress, struck the proper idea in calling men by the right name. There is the Faint-hearted and the Courageous, the Doubter and the Believer. But long before him, Christ called men by what they were. There is depicted in His discourses the Just and Unjust, the Hypocrite and the Upright, the Lukewarm and the True.

What is your name, may I ask? Brown, Smith, or Jones, you say? Ah yes, that is the name we call you by, for mere convenience sake. But your real name is that which is given to you, by reason of your disposition, your character. Yes, your name and mine will, in the last analysis, be catalogued under one of two distinct headings: Either "for Me" or "against Me"; a child of God or a child of the world; a saint or a sinner. And by nature we all belong to this latter class.

To illustrate, what I wish to say more especially, I refer you to a certain period of Jacob's life. However, in all the lives of the people of God, as is not too often emphasized, there are two distinct points very manifest: God's treatment of them as a great moral Governor, and His treatment of them as a God of forgiving love. As a great moral Governor He cannot pass by sin; but as a God of forgiving love He abundantly pardons, and freely gives eternal life. But you interrupt me at the outset: "What of the effects of sin in this life?" Ah, the scars of the wounded side, the pierced feet, and the bleeding hands, which the awfulness of your sins and mine inflicted on Christ, I believe, we will yet behold, when we shall see Him from face to face. And the scars, the effect of your sins you will bear. See Moses, that great leader, how he spake unadvisedly with his lips at the waters of Miribah, and God was greatly displeased and prohibited his entering the promised land. 'Tis true, Moses was forgiven, but the prohibition which his sins caused, was not withdrawn. But to show the love of God, Moses is taken up to Pisgah's heights, and is yet permitted to view fair Canaan from afar.

See the case of David, the sweet singer of Israel, he fell from a high and holy elevation. And his open immorality could not be passed over. Although he repented, as a man of a broken heart and a contrite spirit only can repent, yet the result of his sin he must bear. "And a long succession of domestic troubles darkened his earthly lot, and wrung his heart with anguish." But the grace of God gave him a new song of deliverance and thanksgiving. Would it not be quite easy for you

to discover these two distinct parallel lines running all the way through your life?

And now, see this principle clearly made manifest in the life of Jacob. He deceived his aged father and defrauded his brother. But the harvest is bound to come from sowing such evil seed as that. Here it is: Later, himself a deceived father, thinking of his beloved Joseph as torn by the wild beast, he mourns over him, as dead. And then by his injured brother, driven out of his own land, there among strangers in eminent danger of perishing in the famine. However, at least 20 years before the struggle at Peniel, Jacob had learned at Bethel to know God as a living and present Protector. This belief in God, who guides the events of His children, was the first step towards a closer walk with God. It implied trust. But while he sojourns here, his race is not yet won. Coronation comes only when the victor is home at last.

A mistake so commonly made by Christians at the beginning of their heavenly walk, is, to think that the struggle is at an end, when the decision is made. Therefore we see so many falter by the way. Oh, that they were aware, that by taking on the armor of Christ, the struggle has just begun. Many a Christian barely ever comes to realize the weakness of his faith. Many scarcely know whether they have or have not any real faith, until it comes to that great eventful test, in the dying moments, and then I fear, the knowledge comes too late with many; and I speak of such as call themselves Christians. Jacob, during all the past twenty years shows that he had faith, yet it was not that real perfect reliance and trust. And this is more especially seen now: He moves howeward. Blessed and enriched by God, he has become a mighty army. As he draws nearer home his heart bounds with joy. Alas, it is not joy unmingled yet. He hears that Esau is near at hand. Fear gets hold of him; his conscience rouses up in him his former guilt, and makes a coward of him. His faith is shaken, if not broken down. Whom shall he trust now? Vain is the help of man. God's promise can be his only refuge and support; but he does not fully trust Him yet, and the struggle begins. There, alone with God in that memorable night. I think it was true here, as is often the case, that "man's extremity is God's opportunity."

I rather think that Jacob was not converted until this time. He is in great trouble now, but he turns to the right source for help. God hears his cry, and condescends to his helpless child. No doubt, we have here in this graphic narrative, only a rough outline of what transpired on that eventful place. Jacob is not yet willing to yield to the stranger. But divine grace shows him, with whom he has to do. A slight touch and poor Jacob is helpless, and in his weakness he reaches out to the help, that is higher and mightier than himself. At first the Lord would not let go on Jacob. But when He has won the victory, and is about to take His way again, Jacob clings to the Lord, and pleads: "I will not let Thee go, except Thou bless me." And now comes the real test for Jacob: "What is thy name?" Is he willing to confess, that he is a poor sinner, and undone? Yes. See his head drop down, and hear him humbly confess: "Jacob"—the crafty, the defrauder, that's my name. Ah, such a confession is worthy of a nobler name. No longer shall thy name be called "Jacob," but "Israel,"—a Prince of God. And well may Jacob have turned to the stranger, questioning: "Tell me, I pray Thee, Thy name." But wherefore ask the name of Him, who blessed and saved him?

And, what is thy name, into whose hands these few lines may fall? Can you answer to Him, who so often stood at the door of your heart, and Who comes again now? Can you answer "Jacob" was my name once, when a stranger to God, but now, by His grace, "Israel" is my name? And when you turn to Him, who has redeemed you, and ask: "What is Thy name?" What answer could come, but "The One able and mighty to save?" It is He, that speaks to us: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him My new name." This is the token of victory over distrust and self-confidence. "And in the acknowledging of our weakness there is strength." In godly sorrow there is eternal life; but in the sorrow of this world there is despair and death. This Saviour, who changed the name of that servant of old, is here to-day to change your name, and to save you. Only use the means He puts within your reach: Persistent prayer and implicit faith. He is here to match the wants of us all. You are sorrowful, He is here to be your Comforter. You are unsettled and doubting, "He is the Way, the Truth and the Life." The Way you ought to go; the Truth you ought to know; the Life you ought to live. You are mourning the loss of your departed; He stands by your side, declaring: "I am the Resurrection and the Life." Or may be, you are passing under a cloud to the grave; Oh, if you have trusted Him in life, do not waver now. He, who has led you "beside the still waters," surely His goodness and His mercy will follow you. Through the valley of the shadow of death, His rod and His staff will guide and comfort you. See, my friend, all this is implied in His name, and more too, That is His name. And what is your name?

New York City. J. B. B.

The Turkish Government has given permission for the publication of the *Zornitsa*, the Christian newspaper at Constantinople whose suppression has attracted attention.

THE LAST FIRST.

BY E. M. LANDIS.

Less than seventy years ago the inhabitants of the Sandwich Islands were sunk in the lowest depth of idolatry and given to the most heartless cannibalism to be found anywhere; of the same stock that a generation or two before had chopped up and devoured the body of Captain Cook, they seemed to be beyond the hope of reclaim. Their unnameable vices, combined with their brutal, endless wars, were rapidly depopulating the fair isles.

In 1819 the natives lost confidence in their idols and burned them. Providentially next year a boat with two missionaries of the American Board near the coast. As they approach, Hopu, a native convert with the missionaries, puts off in a small boat for the shore. Soon he returns and swinging his hat he shouts, "Oahu's idols are no more." With beaming face the missionaries went ashore to bring to this benighted specimen of humanity the light of truth.

Now look at another picture. A couple of years ago one of the liberal, no rationalistic, preachers of London made a tour around the world. Late one Saturday afternoon his vessel came to anchor at Honolulu. As they were making for the harbor, he expected to see scores of half-clad natives swim, like mermaids, to the sides of the steamer. He was ignorant of the triumphs achieved by the Gospel. He saw, on the contrary, the people well clad and equipped with all the appliances of civilization. Going ashore the following morning he wanted to see the place and to enjoy a jolly good Sabbath all around. To his amazement, however, he found the streets bare of people; all the shops were closed and business suspended so that he was unable to obtain even a glass of soda water. No guide could he find to conduct him around to the different places of interest. After a short while the doors opened and the people flocked into the streets; the crowds went all one way. That Sunday Mr. Conway took his seat in church to obtain a view of the people. On Monday morning Mr. Conway left the Sandwich Islands upbraiding the christianity that had spoiled his pleasures. What higher recommendation could a people receive that only a couple of generations ago were lost to shame, humanity and God?

Mr. Conway, however, left without filling out the picture.

The grace of God which has breathed into them the breath of life has also instructed them in the art of christian benevolence. His spirit inspires them to aggressive christian work. Being the fruit of missionary effort, they have years ago organized the Hawaian Missionary Society through whose instrumentality many of Hawaii's most zealous sons have gone forth and have by the Gospel and by the godly beauty of their lives brought life and immortality to their gloom-enshrouded brethren of the South Sea Islands. The missions to Micronesia open up a chapter more fascinating than a novel. There isle after isle receives Christ as their sovereign Lord; the people build little coral churches and school houses; in their devotions they sing with vigor the Moody and Sankey hymns translated from one dialect to another, and so, may be, through half a dozen mediums.

The veil of centuries is lifting above the furthermost isles of the sea and disclose to our enraptured view a vista that puts our boasted Christianity to shame. As we see those recent converts giving from their poverty and sacrificing their noblest sons in behalf of their fellowmen, shall we withhold from our abundance? Shall the last continue to shame the first?

A BUSYBODY ANSWERED.—A certain woman once called upon her minister to tell him how much her mind had been hurt. Her pastor received her with all tenderness, and inquired into the cause of her distress. She went on to say, "She could assure him that her mind was very much hurt indeed, but she did not know how to tell him." The minister judging it must be something serious, urged her to be explicit upon the subject of her distress. At last she said, "It is the length of your bands, (cuffs) sir, when in the pulpit." "Oh!" said the minister, "the length of my bands, is it, that so distresses you? I will take care that that shall be a source of distress to you no more." So fetching his bands, he said, "Here is a pair of scissors, cut them to your wish." After she had done this, she thanked him, and professed to feel greatly relieved. "Well, my friend," said the minister, "I may tell you that my mind has also been very much hurt, perhaps even more than yours." "Oh, sir, I am sorry for that: What, sir, has hurt your mind so? He replied, "It is the length of your tongue. And now, as one good turn deserves another, you will allow as much to be cut off as will reduce it to about its proper length." The woman stood speechless before her pastor, and for the first time in her life felt that he who finds fault with others when they strive to do right can not have pure motives and holy thoughts. One of the plainest evidences of a wicked heart is fault-finding and dissatisfaction with your brothers and sisters. The truly consecrated child of God feels its own unworthiness and has not the time nor courage to look and stumble at the weaknesses of others. Please read: Matt 7, 1; Luke 6, 37; John 7, 24; Rom. 2, 1; Rom. 14, 3—4; 1 Cor. 4, 5; James 4, 11—12. G.

Lady Dufferin is paying the expenses of several persons studying in America for mission work in India.

For the Mennonite.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

BY JOSEPH. S. TAYLOR.

ORIGIN.

It is but a few years since this peculiar movement among the young people of Protestant churches was instituted. The literature thus far extant on the subject is very meagre. Only a few tracts and essays, the annual reports, and one volume, *The Children and the Church*, by F. E. Clark, Boston: Congregational Sunday-school and Publishing Company, bearing directly on the Y. P. S. C. E., are in circulation. From these, which were kindly put at my disposal by the General Secretary, Mr. G. M. Ward, of Boston, I have gathered the following details.

It appears that Dr. Theodore L. Cuyler is the real father of this modern society of Jesus; for such it really is. And it seems to revive what was best in the Jesuit of old and to avoid the objectionable features of that remarkable society. Unquestionable obedience was the first requisite of the Jesuitical novice. He voluntarily took the vows; and after that he ceased practicably to be a free agent. All he wanted was an order from his Superior; and if need were, he gladly laid down his life in an attempt to execute his commission. Some of the Jesuit missionaries among the Algonquin tribes of the upper St. Lawrence almost complained when, at the end of their first year of service, no priest had been put to death! The blood of the martyrs, they said, is the seed of the church; and, as there has been no martyr, how can we expect much to come of our work?

The novice in the Y. P. S. C. E. takes a voluntary vow; and his connection with the society depends upon his faithfulness to this pledge. This pledge relates to the prayer meeting; every member by subscribing to the Constitution agrees, "unless detained by some absolute necessity, to take some part, however slight, in every meeting."

We have given Dr. Cuyler the credit of originating the Society of Christian Endeavor. This is true only in the sense that he dropped a seed into another man's mind where it took root and developed into the plant which we are now considering. Dr. Cuyler had in his church a Young People's Association. In an article published by one of the religious papers he described his association. At this time a pastor "down in Maine" had a large number of boys and girls whose ages ranged from ten to eighteen, who had been recently converted through the agency of the Sunday-school prayer meeting. And he asked himself the question, "What Now?" How should he get these young recruits to work? How should he prepare them for the active duties of church membership? Dr. Cuyler's suggestion furnished an answer. He invited the young people to his house. They talked the matter over, and decided to form a society for christian work. About sixty joined it by signing the stringent rules of the constitution. It thus originated in an hour of practical necessity. It met a felt want. This took place in the Williston Church, Portland, Me., and the pastor mentioned is Rev. F. E. Clark. From these humble beginnings have sprung unexpected things. The events above described took place in the winter of 1880—'81. At the Annual Convention held at Saratoga in July, 1886, 850 societies reported a membership of 50,000! It promises to become the most important Evangelical movement of the century. "Father Endeavor Clark" may see the day when he shall be the godfather of a million children. The movement began five years ago; to-day thirty-three states and territories are represented in the United Society. New England alone has 430 societies. Here the work is best known; the pulpit and the press have brought it before the public. Yet throughout the other sections of the country the work is spreading with great rapidity. So rapid, indeed, is the growth, that one of the greatest difficulties has been to keep track of it. New societies spring up and neglect to report to the general secretary; it is therefore probable that the number reported in the above figure was much too small even at the time referred to. The reported membership in November, 1886, was 75,000.*

New York City has at present four societies, as follows: North Presbyterian Church, 11 active, 10 associate members; Fourth Avenue Presbyterian Church, 75 active; University Place Presb., number not reported; Church of the Strangers, 53 active, 9 associate.

The aim has been to keep the work entirely unsectarian, with the following result. Rates of existing socities: Congregational, 432; Presbyterian, 110; Baptist, 79; Methodist, 34; Lutheran, 4; Reformed, 16; Episcopal, 1; Union, 20; Undenominational, 6; Unknown, 142.

**Golden Dawn* for Jan., 1887, the organ of Y. P. S. C. E., Boston.

He who most walks in fellowship with God has the deepest and truest apprehension of Christ. Such a one will love to consider how He who was in the form of God, emptied Himself of His state of pure equality with God; how the Word made flesh, at every step of His humiliation, above all on the cross, made manifest His glory. Of all the works of God, redemption is the greatest. It is only in the Cross of our Lord Jesus Christ that the perfections of God are fully manifested; and of that Cross we can have no true understanding, save by the Holy Scriptures and by the Holy Spirit of God.

SORROWS UTILIZED.—In the canton of Berne, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch on the winds and sifted in fine, soft showers, whose benignant spray covers the fields with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience, heavenly mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes open to see all things in their true values, you may cry in grateful ecstacy, "Thank God for my griefs and my afflictions."

BELIEVE MY OWN EYES.—If all the blind men of the world should endeavor to bear me down that the sun is not bright, or that the rainbow has no colors, I would still believe my own eyes. I have seen them both; they have not. I cannot prove to their satisfaction what I assert, because they are destitute of sight, the necessary medium; they would not—they could not—hesitate a moment, if they were not blind. Just so they who have been taught of God, who have tasted that the Lord is gracious, have an experimental sense of the truth which renders them proof against all the sophistry of the infidel.—*Newton.*

Lesson 9. May 29th.

THE RED SEA.—Ex. 14, 19—31.

GOLDEN TEXT:—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isaiah 43, 2.

The Lord did as he had told Moses, and slew the first-born of the Egyptians. This put the whole land into an excitement. The king was so terrified that he could not wait till morning, but arose and sent at once for Moses and bade him be gone with his people. The Israelites asked the Egyptians for their costly jewels; these were readily given. The people numbering about 600,000 grown men, with women and children over 2,000,000, accordingly left Egypt, led by God. They had traveled several days and had come as far as Etham, on the border of the wilderness, from which place, by the command of God, they again turned and encamped before Pi-hahiroth. When therefore Pharaoh saw that the Israelites had turned back, as if afraid, and were again in Egypt he thought they were entangled, (confused and bewildered) so he with a hardened heart pursued after them and overtook them at this place. The Israelites must have been terrified indeed when they saw Pharaoh's host and advancing on them, while before them lay the impassable sea.

I. *The Escape of God's Children*, v. 19—22. The Angel of God.—The real leader of the Israelites, the second person in the Trinity before the incarnation; represented here as the pillar of cloud and fire. The pillar not only served as a leader, but also as a protector, for he now went behind the camp of the Israelites and shielded them from their pursuing enemies. Moses, as he had been commanded, v. 16, stretched out his hand, and the sea was divided. This power was God's, while Moses was used as an agent in God's hand, for which we see two reasons. 1. That Moses might have the evidence that God was with him, and was using him as his servant. 2. That the Israelites might recognize in Moses their leader in God's hand. The waters divided, and God's people went over on dry ground, with the waters as a defense on both sides. We have here a beautiful spiritual lesson;—as we showed in our last lesson, that the new era for the children of Israel, was a symbol of the conversion of a sinner, and the starting point of a new life, so we see in this lesson that, though Israel was on its journey to Canaan under the guidance of God it was not yet out of the dominion of Pharaoh, and not till the Red Sea was crossed and Pharaoh overthrown, was it secure from the attacks of this enemy. In the Christian's journey we may have experienced the preciousness of the saving blood of Christ, started in a new life with our backs turned against Satan and his service, but still may not yet have crossed the boundary line of Satan's dominion. There is danger yet of falling into his hands, for when he sees us dallying along the line of full surrender, with a hesitancy in crossing the same, he will strive to bring us back again into his slavery, and as no doubt the second enslaving of the Israelits would have been severer than the first, so the second state of that man who falls back into sin after having started on the way of life, will be worse than the first. But with trust in, and obedience to our leader, the Holy Ghost, we are enabled to pass over the imaginable severe line of self-surrender without harm, but with the best protection.

II. *The Destruction of the Pursuers*, v. 23—31. The Egyptians pursuing the fugitives into the midst of the sea, became aware, when too late for their well-being, that the Lord was fighting for Israel and against them; and they tried to escape but too late, the waters over-flowed them and Israel saw the Egyptians dead upon the sea shore. It was then that the Israelites saw, —or knew, the great work of the Lord and feared Him, recognizing Moses as their leader. So in a full surrender to God, and his guidance, will the child of God be able to overcome the pursuit of Satan. In self-surrender we pass out of Satan's dominion, and his power over us is destroyed. The love for God is increased, then the Pillar—Christ, our guide, will be more faithfully followed, the influence of the Holy Spirit—our leader, will be better recognized.

Lessons with references:

1. The Christian need not fear: (1) What man can do.—Ps. 56, 11. (2) Trouble.—Isa. 43, 2. (3) Temptation.—1 Cor., 10, 13. (4) Death.—Ps. 23, 4.

2. God will deliver: (1) The innocent.—Job 22, 30. (2) The godly.—2 Pet. 2, 9. (3) Those who ask him.—Ps. 72, 12. (4) His people.—Ezek. 13, 23.

FAMILY CIRCLE.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

LITTLE AMY.

Rev. M. G. Mann, in the Presbyterian *Home Missionary*, relates the following incident in connection with the work among the Indians at Chehalis, Washington Territory:

"The old hereditary chief, Se-cenna, has a blind wife, a blind old sister, and a girl, about twelve years of age, dying of consumption. This little sickly child was the one who should lead them—the whole family—to Christ. Little Amy used to come to the Sunday-school, and gladly listened to the story of the Gospel. She desired to be baptized and to be received into the church. She seemed so very happy. Then she would lead her blind mother to church, and, becoming a faithful and regular attendant, she became converted, and, rising to her feet, told all the people how the Lord Jesus had opened her eyes so that she now sees beyond the veil, and I baptized her in the presence of a large congregation, who were visibly affected. She, in token of her submission to her Lord and Master whom she promised to follow and obey, knelt down to receive baptism. When I first met this woman, over a year ago, in her small yet tidy hut, she was in the act of trying on a partially finished calico dress, which she herself had made for her little daughter. I asked her in Chinnook who cut and baisted the dress. She answered that she herself did it all, while Amy threaded the needles for her. The dress was, as I saw afterward, not only a good fit, but also lined. The little girl then brought this old blind aunt, perhaps ninety years old, to church as often as the weather would permit, until her (the girl's) failing strength forbade her to come any longer. The old woman finally wished to accept the strong arms of Jesus to be her support in her declining years, and, believing in him and yielding herself up to him, she was baptized last Sunday before the church. I shall never in my lifetime forget the sight and the feeling as I saw the aged disciple, led by the hand of the elder, come forward telling the people what led her to become a Christian, of her trust in God, and as she knelt to receive baptism with uplifted face, she seemed to see Him who sitteth on the great white throne, who would soon give her a never-ending second-sight.

"The old chief told me, as I made them all a visit the same Sunday afternoon, that he himself would resist no longer; his people were all becoming Christians, and he would follow next. Proud of his ancestry and the old traditions of which he was the bearer and exponent, he hesitated to own that he was conquered by him before whom every knee shall bend, to proclaim him Lord of all."

BE TRUTHFUL TO CHILDREN.

I want to say a few words to mothers. At church last night I occupied a pew with a lady who had a beautiful little girl about two years old. Baby was restless, but mamma, trying to quiet the wee one, told several—well let me tell you and you name them. First, she said, if you don't keep still, that man (the minister), will come and get you. Baby looked frightened at mamma, but after a momentary pause went on as before; then mamma said, see that big dog under the seat, it is going to bite you if you don't keep still, and several other things of like kind; but enough. Some of you are saying, pooh! and some of you are turning away, but my dear sisters this is too important to turn hastily from. A mother's integrity, and the confidence that baby as she grows to womanhood is to have in her mother are at stake. These are too precious, by far, to trifle away. In talking with an eminent Christian lady, recently, she said, "My mother never told me an untruth. When I asked my mother many questions (as girls always do) that she did not wish to answer at that time, she said, "I will tell you when you are older, you cannot understand it now, but do not ask any one else the questions you have asked me today, but trust mother to tell you in her own good time." I never saw a better example of confidence between mother and daughter than the one of which I speak. —*Selected*.

HOME FIRST.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home! Be not its slave; be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land." Is this an overwrought picture? We think not. What honor can be greater than to found such a home! What dignity higher than to reign its undisputed honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compare to that which can insure and preside over a true home, that husband and children "rise and call her blessed?" To the guiding star, the ruling spirit in such a position is higher honor than to rule an empire."

FOR THE CHILDREN.

THE FAITH OF LITTLE HANS.

The following touching story, told by a writer in *Harper's Young People*, is about a letter found by one of the clerks, a young German girl, in the Dead-Letter Office at Washington:

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus in Heaven;" she tore it open hastily, and found a soiled sheet written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

Dear Jesus:—I have prayed so hard to You, but I guess You could not hear me so far off, so I am going to write You a letter. We came over a big ocean when it was summer time. My mamma has been sick all the time. Can't You send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothes and something to eat, and please do it quick, for we are cold and hungry.

Nobody knows I am writing to You. I thought You might send us something for a surprise.

HANS BRAHM.

P. S.—My hands are so cold I can't write very well.

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it, she resolved to do something to make the little boy happy. She said, "Whatever his parents may be, this beautiful child-faith must not be destroyed." That evening, after dinner, she told several of her friends about the matter, and they were eager to help her make up a box.

It was ready in a few days. There were some flannels for the mother and little Hans, and comfortable clothes for the father. At the very top lay a crisp ten-dollar bill. As soon as the box left the house, Katrina wrote a letter to Hans. She told him that Jesus had sent one of his servants on earth to help him, and that a nice box was on its way out West.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

As the weeks went by, another and another letter came, telling of fairer prospects and brighter days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in their time of saddest need."

WHAT YOU DO, DO WELL.

"Why do you take such pains in cutting out these little figures?" asked Winnifred of her brother Ernest.

"I will tell you why, sister," replied Ernest. "I take pains because my teacher tells me that if a thing is worth doing at all it is worth doing well."

"Did he mean that we should try to do well even in trifles?" asked Winnifred.

"Yes," answered Ernest; "because, as a great man once said, 'Perfection is no trifle.'"

Winnifred sat looking at her brother, as, handling a pair of scissors, he carefully cut out figures of horses, dogs, pigs, and various other animals.

Three years afterward she remembered this conversation; for it happened at that time, that, her father having died, her widowed mother was left almost destitute, with a family of seven children to support. What should the poor woman do? At first she thought she would take in washing; then that she would try to keep a little shop. While she was hesitating, Mr. Mason, a brisk old gentleman, came to the door, and asked, "Where is the boy who cuts these figures and faces in profile?"

One of his grandchildren had brought him home from school some specimens of Ernest's skill, and Mr. Mason saw at once that they were the work of a gifted and painstaking artist.

"You must mean my little Ernest," said the mother. "Poor little fellow!" He little dreams what is coming. I shall soon have to take him away from school."

"Why so?" cried Mr. Mason. "Take him away from school? You shall do no such thing? I'll not allow it."

"We are destitute, sir, and I have no means of support," said the mother, with a sigh.

"No means of support? Nonsense! With a boy in the house who can cut figures like that, do you say you have no means of support?" exclaimed Mr. Mason. "Good woman, I will ensure your boy good wages every week for the next year if you will let him come between school hours and cut pictures under my direction.

The rest of my little story may soon be told. Ernest became the staff and stay of his family. The little talent he had cultivated so carefully and diligently was the means of giving him not only an honest employment, but a liberal support. He rose to distinction, and his productions were much sought after by all good judges of art.

The thirteen members of a Baptist Juvenile Missionary Society in Halifax, Eng., whose subscription is limited to a half-penny, must have been industrious last year, as they collected £22 5s. 6d., equal to 10,692 halfpennies.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, MAY, 1887.

PROPOSITION II.

In an article, in the December issue, by J. S. Taylor, the writer presents a number of propositions, with the desire that they be discussed by different writers, through the columns of THE MENNONITE.

Proposition II, reads:—"A remedy is possible. To find it, one must look abroad and study how prosperous churches prosper. This in science is the *empirical* method; in religion it is the common sense method; in both it is the only proper method."

This proposition fell to my lot to consider. In the responses made by the different writers, to the other propositions, this one was also virtually answered, which fact will to some extent account for my tardiness in responding. The responses made, Mr. T. puts to an audit and finds, —contrary I presume to what he expected when he prepared the topics,—on the balance sheet a credit in favor of *gain*. I trust what I have to say may not seriously alter the result.

This proposition is presumably, based on the declaration contained in the first, namely:—That a weakness exists in our church in that, as the writer asserts, the depletion by death is more rapid than the repletion from the ranks of the young. From false statistics, or ignorance, or anxiety, or perhaps bias, I have been unable to ascertain which, Mr. T. is so confident in his assertion that he invites our attention to a remedy. The remedy is to be found, in the observation of *how prosperous churches prosper*, and is termed the *common sense method in religion*, and the *only proper method*.

I fully agree with the brethren who have answered the different propositions of the above referred to article, and am very thankful for the light that their answers have thrown upon the proposition referred to me.

In contemplating over the prosperity of churches, referred to in this proposition, I find that it can be divided into three kinds, each of which may exist independent, though not necessarily so, of the other, viz:—Numerical, formal, and spiritual. Now a church may numerically be very strong, and in looking at her we would be likely to say, she is prosperous. We might study her means of prosperity, and we would probably find her very punctual in her ceremonies, such as infant baptism, or immersion, feet-washing, confession, particular kind of wine and bread for the Lord's table, etc., as the peculiar views of the church, or the doctrine of Christ may be. Perhaps we see her drawing in the young, away from the church of their parents, and enriching her treasury by church fairs, balls, theatrical performances, shows, oyster-suppers, strawberry festivals, etc., while spiritually she has degenerated and become luke-warm or perhaps cold. Yet she is a prosperous church. If we study the Roman Catholic church, referred to in Mr. T.'s article, we see her formally and numerically prosperous; but would we be willing to introduce her glittering and magnificent ceremonials in order to prosper numerically? Let us in our imagination take into consideration another church; she is not large, neither is she increasing very fast; the simple reason of which *may be*, she is keeping herself aloof from doomed Babylon, and has not yet been willing to admit worldly amusements, into her sanctuary. We say she is not a prosperous church. But look further than upon her numbers, and see the members spiritually strong, serving the Lord with a sincere heart; earnestly inviting sinners to repentance and showing them the Lamb of God, which taketh away the sins of the world. Still she is not prosperous! No not prosperous according to the ideas of the world! And yet she may be among the few that are traveling the narrow way unto life, and so are spiritually prosperous, and in the way to eternal prosperity. This, however, would not be a church, according to proposition II, to study since her prosperity is not so easily discerned.

Do we not too often forget that there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance, (or think they do not). It has been shown in an article by "G." that, though there was a time in which our church did not prosper as she should have, things have changed since the missionary spirit has been revived and the church has come to the belief that *the world is the field*. We would ask, where did this revival come from? Did we alone study numerically *prosperous churches* or did we drop formality and give our hearts to worship God in spirit and in truth, knowing that the time has come, that not alone in the mountain nor at Jerusalem, figuratively speaking is the place to worship the Father. The Mennonite church while prospering numerically, though probably not as fast as larger churches, is also prospering spiritually. Where do we look to, to study prosperity for our church? We look back upon our own fore-fathers, the church of the Apostles, martyrs, and reformers, studying God's work in her and asking Him to revive the spiritual life in her again; that, instead of borrowing from other churches and giving *them* credit, the prayer-meeting, mission society, *Bibel Stunde*, protracted meetings, etc., of the apostles and our fore-fathers, may again be felt a necessity in every congregation of our beloved OLD CHURCH.

F.

CHURCH NEWS.

PHILADELPHIA.—Never did a brighter sun herald the dawn of Easter morn than last Sabbath morning. Throughout the length and breadth of our great city every creed and denomination joined to welcome the day that marks the crowning work of Christ in his work of Redemption and Glory. All nature smiled and from mighty organs and tuneful throats there rose the joyous anthem, "Christ is Risen, Christ the Lord is King." In all the churches of the city from the lofty Cathedral to the humble chapel the same glad story was the pulpit's theme. Most of the churches had been opened the entire previous week and the pious worshippers followed in spirit as the story was repeated from Christ's triumphant entrance into Jerusalem until his death on the cross and the glorious evidence of His victory over death and hell. Many hearts were moved to tears as they stood in the shadow of the cross, but rejoiced in the truth of the words of the Eternal Christ, who said: "I live and ye shall live also." Easter season was a day of special rejoicing for both pastor and people of our church. For some time the interest and spiritual condition of the church visibly increased, the audiences became larger and new members were added. During passion week services were held each evening conducted by the pastor, who was assisted one night by Bro. A. B. Shelly, who preached a soul-stirring sermon, at the close of which several came and confessed Christ as their Saviour, one said, "this Christ shall be my Christ." On Good Friday evening the pastor preached from Rom. 6, 1—11, in which the believer was described as being in the likeness of Christ in death and burial, in resurrection, and in glory. As Christ died upon the cross for our sins, so shall we die to sin; turning from sin to Christ is the beginning of this death. Death is followed by burial, so the past life of sin must be buried by faith and baptism, in Christ. Following the burial Christ arose in a glorified body, so shall the believing soul arise in newness of life. The believer not only dies to sin, but he dies to sin that he may live in Christ; he must not only renounce sin, but he must become holy. Jesus arose, not to a shadowy transient, but to an intense, earnest and endless life. The believer shall be in the likeness of Christ in glory. As Christ is now at God's right hand, so shall he now be in his gracious presence. As Christ spent his life in calm expectation of the glorious triumph, so the believer filled with the hope of glory, that is within, by faith made a living hope, faithfully continues in the service and calmly awaits the Master's messenger to call him home. At the close of the sermon the pastor introduced a class of young people, who have determined by God's help, to thus live in the likeness of Christ, and were then baptized and received into the membership of the church. On Easter morning after singing and prayer, (omitting the preaching of a sermon) in the presence of a large audience, the congregation silently bowed around the Lord's table in commemoration of His atoning sacrifice through love. The evening congregation was large and the time was spent in service of song and praise. Grateful hearts and lips praised God for His love and for His grace manifested. The last year was indeed a year of grace. Twenty-five new members have been added to the church and eighteen of these came from the Sunday-school. The prayer meetings are better attended and more interest is manifested as well as in the regular services. The mission spirit has considerably revived. The sisters' Aid society has done a noble work, and our Young People's Association, lately organized is meeting with marked success. We ask an interest in the prayers of our brethren and sisters that we may continue, in humility to grow in grace and in the knowledge and love of the Lord and be more willingly spent in the Master's service.

G.

Phila., Pa., April 12, 1887.

SWAMP.—On Easter Sunday communion services were held in West Swamp church. An able and appropriate sermon was preached by Bro. J. B. Baer, and communion was afterwards administered to a large congregation by A. B. Shelly. Besides these the ministering brethren Oberholtzer, Schimmel and S. Moyer were present and partook of the Lord's supper. In the afternoon communion was served to eight old and feeble members who could not come to the house of God and there join with the congregation in commemorating the Lord's death. On Saturday after Easter ten persons were received by the rite of baptism into the East Swamp church, and on the day following the Lord's supper was celebrated. The house was well filled on both occasions. Baptismal and communion sermons were preached by the pastor from Rom. 6,3—6, and John 5, 3—4, respectively.

God is glorified not by our groans, but our thanksgivings; and all good thoughts and all good actions claim a natural alliance with good cheer.

MISSION DEPARTMENT.

THE KNOWLEDGE OF SIN IN INDIA.

A missionary in India writes about what the people there call sin. He says: Travelling across the country one day, I took shelter from the sun in a native hut. The man kindly spread out a mat for me, and the shade of the thatched roof was very acceptable. Soon a large number of poor men, who had been working in the muddy road, came there to eat their mid-day meal of rice. A young man of a better class came a little afterwards. While the rice was cooking at the foot of a tree outside, I began to tell them about Jesus. But soon the young man interrupted me, saying, "Sahib, I have not so much need of salvation as these men have;" and he pointed to their mud-covered legs, and thought of his own white clothes so free from mire. But I said again that all were sinners. "There is none that doeth good, no, not one." At last he said, "Ha! I made a mistake. We are all sinners."

Another day a man said to me, "Sahib, you are a great sinner;" as he said so, he looked at my dusty boots and trousers, and then at my forehead streaming with perspiration. He had noticed how I had spoken to the people as though they were my brothers, and he concluded that, if I were not a great sinner, I should never be so poor, or have to work so hard, or mix so freely with the natives. Hindus, you see, think that God gives riches to the good and poverty to the bad.

Once a man among the crowd said to me, when I was preaching "Yes, that is true; we may do anything to get salvation, even sin." This was a strange mixture of ideas, was it not? But it shows that they do not think of salvation as freedom from sin. We have to teach them this. They do not even know what sin is. How can they, if they do not know the law of God? If you ask a large crowd of Hindus the question, "What is sin?" they will answer in a moment, "Eating beef." They say there are two unpardonable sins—killing a Brahmin and killing a cow. Sometimes we are asked most seriously, "Did Jesus Christ eat meat? They think that if He did, He, too, was a sinner. So you see how difficult it is to get natives to understand what sin is not.—*Gospel in All Lands.*

CHINESE IDOLS SURRENDERED.

In a letter from North China, published in the *Missionary Herald*, Mr. Aiken reports the blessed results of a visit home recently made by a teacher in the Boys' Day School at Pening. He says: The teacher went for a vacation to his home, two hundred miles north of Peking, beyond the Great Wall and toward Manchuria. Returning the first part of this month, he told us that his father, his mother, his sister, and his wife, who were all living in one house and who had previously been worshippers of idols, had learned from him the truth, 'slowly, slowly—a little each day'—and all wished to believe on Jesus, and that he had brought with him his father to stay here some weeks and learn the truth. He said that they *had thrown away all their idols*, including the burning of some paper upon which there were idolatrous images, or figures, which had been in the family two hundred years; in proof of which they brought down with them and presented to us a small metal box containing three wretched little idols. One of these, however, was quite nicely finished, and the whole would probably be worth what would be to them quite a good sum of money.

The women at home, we understand, are studying some Christian books which the teacher left with them, by the aid of such knowledge of the characters as he could give them, and having in his absences the assistance of an old teacher. The father here seems earnest and full of his new experience, and the teacher is going on with his school again, preaching frequently in the street-chapel when not occupied with his other duties; he also seems to be full of new life and hopefulness, as he well may be.

Delitzsch's Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the Eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish peoples. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischneff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are, for this reason, thought to be more open to Gospel influences. The Testaments are sold and distributed from the city of Tomsk.

An English Presbyterian Missionary relates an interesting incident which occurred as he was halting for refreshments under a great tree on the boundaries of the Fukien province. He chanced to overhear a Chinaman speaking with an unusually pleasant and impressive voice, and giving to the bystanders an account of the Christian religion. He did this as if uttering the deepest convictions of his own heart. The missionary afterward learned that this man had been a patient in one of the hospitals, and though not well, he was travelling towards his home and on his way was preaching the Gospel which he had himself heard. How many such cases there may be we do not know, but it is interesting to find that at least some of those who are casually reached are becoming earnest promulgators of the truth they have heard.—*Missionary Herald.*

A GRANDFATHER'S ANGER SUNG AWAY.

An interesting incident related by Miss E. Roderick, who is laboring in the Zenanas of India, is quoted in the annual report of the Woman's Union Missionary Society. She says: "One day as I was teaching my pupil in a house lately opened to me, the old grandfather came in, scolding and grumbling. 'No use in girls learning. The neighbors are raising the objection that it will compromise respectability if the girls learned of a lady;' but one of the women requested me to sing, and was so earnest that I complied, expecting that the old man's prejudice would increase at the Christian words of the hymn. I had not sung many verses before the old grandfather was attentive and appreciative, and his comments were very different from what I had anticipated. He said to me, 'Lady, your words are true and good.' You can imagine how thankful I was, for I have continued my visits without further objections, and have since gained access to two new houses in the same neighborhood. We missionaries are on the winning side, though we may not always see it at the moment.

The following I clip from the *Indian Helper*, a paper published at the Carlisle Indian school for boys and girls. I am pleased to see, that the principles of total abstinence are being implanted into the hearts of these young Indians. It would be well, if, wherever the Gospel was preached to uncivilized nations, these principles were taught, instead of the cursed drink being introduced to them. If all our boys and girls would be thus taught we might soon hope for the banishment of strong drink from our land which would be a great blessing.

TOUCH IT NEVER.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm;
It will surely lead to harm.
Children, hate it!
Touch it never!
Fight it ever!
Do you know what causeth woe
Bitter as the heart can know?
'Tis that self-same ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never!
Fight it ever!
Never let it pass your lips;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly hate it!
Touch it never!
Fight it ever!

MRS. A. R. FRETZ.

SYRIA.

The population of Syria, roughly estimated, is about 1,000,000, and a more complex, fragmentary and antagonistic people could not be found on the earth. More than a *dozen* sects and religions are found, Moslems, Greek Catholics, Roman Catholics, Armenians, Maronites, Druses, Nusairiyeh, Ansairiyeh, Metawali Jews and Protestants. At least four of these—Druses, Samaritans, Metawali and Maronites—are not found anywhere else in the world. We might almost claim to have a week of Sundays. The Druses observe Thursday, the Moslems Friday, the Jews Saturday, and the nominal Christians Sunday, while none of them keep the fourth commandment except the Protestants.

Owing to the fact that the Greek church still keeps the old style dates, we have the anomaly of two Christmases, two New Years, and two Easters in each year, while the *feast* and *fast* days of all the sects combined are simply innumerable. It would be impossible to determine to what *blood* the present race belongs. It seems to be a mixture of all the tribes and peoples that have ever lived in, or conquered, the Holy Land. The Jews of course stand alone and the only pure Arabic blood would be found flowing in Bedawin veins of the people east of the Jordan.—Mr. F. E. Hoskins, in the *Foreign Missionary.*

THE JEWS BECOMING MENNONITES.—A writer from Manitoba writes to the *Mennonitishe Rundschau*:—A company of Jews from Bakowina in Austria, made inquiries by the Mennonites in Manitoba, whether they could be admitted as members into their congregations, for they highly regarded the fundamental principles of the Mennonite church. After the petition of the Jews was laid before, and discussed, by the ministers, *Kirchenlehrer*, of two congregations, they wrote down for the Jews to consider the fundamental doctrinal principles of the Mennonite church, namely:—The belief that Jesus, who was born of the Virgin Mary in Bethlehem, was the Son of God and the Son of Man, the Savior and Redeemer of the world, and their Messiah. For proof of which they were referred to many passages of Scripture, chiefly from the Old Testament. If they can believe this, whether they are willing to accept baptism upon faith in the Triune God: Father, Son and Holy Ghost, and whether they could submit to our doctrine concerning inoffensiveness, revengelessness, and our aversion to the taking of judicial oaths. If they can give an affirmative answer to these points, they can be readily admitted into our church. The outcome of this is anxiously awaited.

The Society for the Promotion of Christian Knowledge intends to sends out clergymen to the colonies in charge of batches of emigants during the present year.

THE SABBATH SCHOOL.

IN DAYS OF OLD.

In days of old, when Egypt's king
  Would crush God's chosen race,
From cruel tasks and bitter hate
  He saved them by His grace.

The strength of kings could not prevail
  Against His mighty arm;
With wonders and with signs he led
  His people free from harm.

So when we fight with sin and wrong,
  If God be on our side,
We need not fear what man can do;
  In Him our souls abide.

We are just now wondering how we could make the notes on the lessons, in the limited space allowed us, more practical and interesting. And therefore ask you, teachers and superintendents to assist us by suggestions in these columns. Of course we would not intend to adopt all the different suggestions and plans that may be offered, but we could prove all things and adopt that which is good. Or if the notes as we present them appear satisfactory, a word of approval would greatly benefit us.

Perhaps no one thing would aid more in putting life into the opening exercises of many Sunday-schools than some elocutionary training of their superintendents. Often their evident effort to render the Scripture and hymns only makes more evident their want of skill; while the rapid, harsh, or mumbling reading that one often hears suggest abundant reasons for the inattention and restlessness of the school. A few lessons from a good elocutionist would not only make the superintendent's work much easier, but would surprise him by the increased enjoyment with which he would perform his part in the public exercises.—*Pilgrim Teacher.*

Moses.—The chief human character in the lessons of the month, was this most prominent statesman the world has ever known. He was born (probably) B. C. 1571, near Zoan, on the eastern branch of the Nile. His father's name was Amram, his mother's Jochebed, both of the tribe of Levi. He had a sister Miriam, several years older, and a brother Aaron, three years older than himself. In original endowments, in the grandeur of his mission and in the permanence of his influence, no other man has been more highly honored of God. In law and literature as well as in religion, in the world of action as well as of thought, in the Occident as well as the Orient, what name outshines the name of Moses? No other man ever touched the world at so many points as he, and through no other did God ever so move the world. —*F. H. Newhall.*

Live up to your teachings. The eyes of your scholars are upon you.

One of the object lessons which Bunyan's Pilgrim saw in the Interpreter's House was a man trying to put out a fire by pouring on water. The more he fought the fire the brighter it burned. Wondering at this, he was taken into an adjoining room and shown that a good person was feeding the fire with oil. This may illustrate the rapid growth and success of the Israelites in Egyptian bondage, as well as the cause of God in general under persecution.

We would indeed be pleased if some of our superintendents and teachers would take the liberty of using some space in these columns. We devote one page to general matter for the Sunday-school, and to make this page interesting and beneficial we desire short articles or paragraphs from our fellow-workers. We can learn by an interchange of views. These columns are open to that. Let us hear from you. Short reports from your schools, superintendents; or from your classes, teachers, will be gladly accepted.

MAKE A BETTER ONE.

An eloquent blasphemer was once saying in public that he himself could make a better book than the Bible, when a woman promptly arose and said, "You had better do it. There is money in it."

It is related that when the evangelist, Jabez Swan, while preaching in Albany, was vindicating the Bible against the assaults of infidels, and hurling volleys of argument and appeal upon infidels and their theories, one of the noisiest skeptics in the city shouted from the gallery:

Elder Swan, if you'll give me five hundred dollars and a month's time, I will bring you a better book than the Bible."

"It is a bargain, sir," replied Swan, "and I will be here a month from to-night with the money to receive the book."

Accordingly, when the time came, Swan was on hand, and before commencing his sermon called for the man and the book, but neither of them were forthcoming! Said the preacher, when speaking of the matter afterwards, "The poor, miserable fellow couldn't begin to produce a book as good as the Apocrypha."

The conceited college student who told Dr. Wayland that it did not require any great ability to make proverbs like Solomon's, got for his answer, "Make a few; make a few." And if some of our skeptical scoffers would set themselves at work to make a book to take the place of the Bible, we should be interested to see the result of their labors. Let them build up instead of tearing down, and when their house is built we will consider whether it is worth while to move into it.—*Armory, Boston.*

INTERNATIONAL S. SCHOOL LESSONS.
1887. First Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. May 1st.

ISRAEL IN EGYPT.—Exodus, 1, 6—14.

Golden Text:—He increased his people greatly; and made them stronger than their enemies.—Ps. 105, 24.

In the lessons for April we have seen the young man, Joseph, entering Egypt as a slave at the age of 17; then, 13 years later, brought from the Egyptian prison where he had spent about 3 years, and exalted to be prime minister of the kingdom, having almost unlimited power; and now restored to his father and family, after 23 years of separation. Jacob and his family did not return to Canaan when the famine was over, but continued to abide in the land of Goshen. Seventeen years after his immigration into Egypt, Jacob died, at the age of 147; but his body was taken to Hebron for burial. The lessons for this month are concerning the children of Israel,—the descendants of Jacob, in Egypt in bondage and the deliverance out of the same.

I. *The Israelites in Prosperity*, v. 6—8. Joseph died, B. C. 1635, aged 110 years, having been ruler of Egypt 80 years. Joseph's brethren and all the generation that had come with Jacob into Egypt, v. 1—5, had died; but their descendants increased greatly in number and power, until the land was filled with them. This was the fulfillment of prophecy. God's encouraging words to Jacob on his journey to Egypt, Gen. 46, 3, were fulfilled. We gather from the words of our lesson, the conclusion that the children of Israel increased in numbers inordinately, and the question may arise, Why this rapid increase? Some commentators have speculated on different causes and have found reasons sufficient to satisfy speculative minds, but as we have not the space here to enter into these various reasons, we refer our scholars to the Golden Text, as an answer,—He increased his people greatly; and made them stronger than their enemies. God especially blessed them, and as He uses natural means as the channels for his blessings, we can well harmonize these blessings with the change of climate, the peculiar life the Israelites led, and the particular country in which they lived.

After the death of Joseph a new king, and also a new dynasty of kings arose. This new king had no affectionate esteem for Joseph and had no interest in what he had done for former generations.

II. *The Israelites in Adversity*, v. 9—14. The king becoming alarmed by the rapid increase of the Israelites, and fearing lest they might gain the ascendency of power, inaugurated a policy toward them, which, contrary to his expectation proved unwise for him and his dominion.

Pharaoh feared two dangers. 1st, The Israelites might join the enemies of the Egyptians; and 2nd, they might leave Egypt and return to Canaan, since they did not look on Egypt as their settled home, and no doubt had often expressed their intention of again returning to Canaan. We find in the policy adopted by Pharaoh, two measures: 1st. Oppression or slavery, v. 11—14; and 2nd. The destruction of male infants. (See closing verses of this chapter). The Israelites were placed under taskmasters,—overseers, and were required to help as slaves, in the building of public works. But we find here as we do through all the ages of God's people, that the times of affliction, have been the Church's growing times. "Christianity," says Henry, "spread most when it was persecuted, the blood of the martyrs was the seed of the Church." Egypt's king and court could not resist the plans and blessings of the Almighty, for the more they afflicted them, the more they multiplied and grew. And though this increase only renewed the persecutions that their lives were made bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field, and Pharaoh tried his second measure, we still find that God was with his people and turned their affliction to their blessing.

Lessons:

1. The Israelites learned in this school of affliction: (1) About God, and their need of his favor. (2) That God was mightier than all their enemies. (3) That adversity binds hearts together. (4) That God does not forget his promises, but is ever working toward their fulfillment.

2. We learn. This Egyptian bondage is a type of the bondage of sin and Satan. The bondage of sin, like this Egyptian bondage, is (1) Cruel and oppressive. (2) It grows worse with every effort to escape from it. (3) It is destructive of life and happiness. (4) It is unjust. (5) The bondage leads to deep-felt need of God and his help. (6) It is exceeding difficult to escape from.

3. Sanctified Adversity. (1) Inspires spiritual desires, 2 Cor. 4, 17—18. (2) Fosters growth in grace, Rom. 5, 3—4. (3) Brings blessings, Matt. 5, 10—12. (4) Promises great rewards, Rev. 7, 14—17.

Lesson 6. May 8th.

THE CHILD MOSES.—Ex. 2, 1—10.

Golden Text:—The Lord is my keeper.—Ps. 121, 5.

This lesson gives the first account in the life of the distinguished leader and law-giver of the children of Israel, who will also be the main individual in the future lessons of this quarter. The lesson begins in the time of Pharaoh's efforts to crush the children of Israel, by his second measure referred to in last lesson, viz. the destruction of their male infants. In this dark hour of affliction came the providence of God to their aid like the first faint rays of the dawn, unseen by those who were looking only at their earthly toil, but visible to the eyes of faith.

I. *The Infancy of Moses*, v. 1—4. Moses' parents were both of the house of Levi. His

father's name was Amram, his mother's Jochebed. The child was possessed of uncommon beauty; and his mother had, as indeed all mothers have, an affectionate and tender regard toward it, and it went against her motherly nature to see her child torn from her bosom and destroyed, according to Pharaoh's edict; so she hid it as long as possible. Being no longer able to hide it, she deviced a plan to save it and bring it up. She was undoubtedly acquainted with the customs of Pharaoh's daughter, who appears to have had the ruling power over the country along the lower Nile; and she felt that if the princess should see her child, her heart might be moved to save it. She accordingly fitted a basket for an ark, placed it therein and laid it in the flags by the river's brink, near the place where the princess was accustomed to bathe, and placed Miriam, her daughter, to watch what would become of the child.

II. *Moses found by the Princess*, v. 5—6. According to her custom, the princess came to bathe. She found the babe as its mother had anticipated. The discovery of the ark was not made by the maidens walking along the river's side, but by the princess while bathing; this was a providential circumstance as it led her to a personal interest in the babe. She herself opened the "ark" and behold she finds a child in tears. At once her mother's heart went out to the child, and though she recognized it as one of the Hebrew's children, its tears reached the common humanity that lies below all differences of race and creed, and she pitied it. How the whole history of redemption linked and turned on the tears of Moses in the ark of bulrushes.

III. *Moses brought up by his Mother*, v. 7—10. "Shall I go and call to thee a nurse of the Hebrew women?" No doubt all had been prepared before hand, by the mother, and Miriam was only carrying out the programme, in which she was very successful. She spoke at the right time and not a word too much nor too little. With what joy must the mother have received the child into her embrace! How gladly must she have accepted the command, "Take this child and nurse it for me!" And her joy was no doubt doubled to know that she could bring up her child under the protection of the princess, instead of being in dread of having it put to death by the king's officers.

After having been brought up as an Israelite, by his mother, and taught to recognize the Israelites as his brethren, Moses was transferred to the princess who adopted him as her son, and gave him the opportunity of becoming "Learned in all the wisdom of the Egyptians," which became very valuable to him as the great leader he was destined to become. We see how the golden text is illustrated all through the incidents of our lesson—"The Lord is thy keeper." The Divine hand was assisting in the training of this child for a useful life. The Lord kept the child from the cruel edict of Pharaoh. He kept it in its mother's house where the true religious principles were instilled into its mind. He kept the young man, Moses, at the king's court, that though he became an Egyptian citizen he did not lose the citizenship of God's people.

Learn:

1. God's watchful providence is over all and not only over a few chosen ones.

2. The plans of men for destroying good are often compelled to be the means of cherishing and strengthening the good cause.

3. God has many training schools for his children,—the home, contact with the world of learning, conflict with temptations, the necessity of great decisions, helping fellow-men, retirement and communion with nature and with God. Through all these schools Moses passed.

4. God gives us opportunities to prepare ourselves for the work he wishes us to do.—2 Cor. 9, 8.

Lesson 7. May 15th.

THE CALL OF MOSES.—Ex. 3, 1—12.

GOLDEN TEXT:—I will be thy mouth and teach thee what thou shalt say.—Ex. 4, 12.

The life of Moses can be divided into three periods of about forty years each. The first forty years were spent as a prince of the royal family. The second forty years were spent in Midian, where he married had a family and kept the flock of Jethro, his father-in-law. The last forty years was the great eventful period of his life, as leader and law-giver of Israel. The first two periods were the training periods, preparatory to the third. The incidents of our lesson to-day took place in the close of the second period.

I. *The Lord appears to Moses*, v. 1—6. The period in God's time had now arrived when he, whom He had kept and trained during eighty years should enter upon his life work. We have no doubt, but that Moses in his secluded life, as a shepherd, was often in communion with God. At the foot of mount Horeb, Moses was startled by a strange sight.—A bush on fire and yet remained unburned. The fact that the bush was not consumed arrested his attention, and he desired to inquire into the cause of this strange occurrence. To this investigating instinct placed in man by God, God responded as he always does if exercised in a right spirit. A voice from the bush called him by name, in which Moses must have recognized the voice of God, and the fact that his name was called was an indication that God was favorably disposed toward him. The reason for the putting off of the shoes—sandals, was to impress Moses with the sacredness and awe of the presence of the MOST HIGH. God reminded Moses of the promises to the patriarchs, proving that he was a covenant-keeping God. The appearance of God to Moses in the burning bush, represented the Israelitish Church of that time, which was in a very lowly and despised condition; and God's presence with her. His appearance in a flame of fire showed the terrible trials to which the Church, for her sins was exposed; the circumstance of the bush burning and not being consumed, was a token that the Church should not perish under her persecutions.

II. *The Lord speaks with Moses*, v. 7—9. In these verses we have an example, (1) of the omniscience of God; He had seen, and had heard and knew. (2) Of the omnipotence of God:—"I am come down to deliver them," etc. The place, size and fruitfulness of the promised land was designated by mentioning the six nations who were then living there. The land to which the children were to be brought was flowing with milk and honey. Milk and honey in abundance implies plenty of grass and flowers, and symbols of plenty and luxury.

III. *Moses Commissioned*, v. 10—12. "I am come down to deliver them," says God, v. 8; but though He would do the work, He will do it through human agency; he therefore commissions Moses to go to Pharaoh to bring the children of Israel out of Egypt. This commission renews the astonishment of Moses. "Who am I, that I should go unto Pharaoh," etc. he called out. He remembered the greatness of the court and the haughtiness of the monarch. He was aware that the present sovereign was a stranger to him. He called to mind the rude reception he had met from one of his own kinsmen, when he formerly interfered in their behalf. But though God would send Moses he was not to go alone; the great difficulties which to him appeared in the way were removed by,—"Certainly I will be with thee." As a token of this commission from God, He gives him the promise that they should serve God in that mountain,—Sinai. God demands absolute faith for the time being, but he tells him that when he would see the people worshipping in that mountain, then he would know that he was sent by God to deliver them.

Learn:

(1) God sees all the trouble which afflict his people. (2) Like the children of Israel, in Egypt, so is every soul in bondage. (3) As Moses was sent as a deliverer, so Christ was sent to deliver us from the bondage of sin. (4) God's people are like the burning bush,—safe and glorified in the midst of the flame, because as with the three men in the furnace, (Dan. 3,) the Son of God is with them. (5) We can do all things through Christ, who strengtheneth us.

Lesson 8. May 22nd.

THE PASSOVER.—Ex. 12, 1—14.

GOLDEN TEXT:—Christ our Passover is sacrificed for us.—1 Cor. 5, 7.

In order to get a good connection between the last lesson and this, the intervening history, chaps. 3—11, should be studied. After the apparent difficulties, which Moses found as excuses, were all removed by God, Moses, with his family, went to Egypt, and he in company with his brother Aaron, went to Pharaoh and requested him to let the Israelites go out into the wilderness to worship God. This Pharoah refused and made only the bondage of the Israelites still more bitter. The unwillingness of the king caused God to send the ten plagues; the tenth was the slaying of the first-born, and was the occasion and cause for the introduction of the Passover of which our lesson to-day treats. Two preparations seem to have been necessary, before the Israelites could be delivered, and these were accomplished in these ten plagues:—1. To convince the Israelites that their God was able to deliver them, and care for them, for he was mightier than all the power of the Egyptians. 2. To make Pharoah willing to let them go. Nine of the plagues had been inflicted, and Pharaoh still refused to grant their request. The last and severest blow was about to fall, which would compel Pharaoh to yield, and allow them their freedom. The Israelites were therefore to make ready for their journey, and prepare for the entrance upon their new and untried life, by a solemn and impressive act of worship. Our lesson is an account of this preparation. We find in this lesson four distinct topics:

I. *The New Era.* II. *The Feast.* III. *Salvation by the Blood of a Lamb.* IV. *The Perpetual Memorial.*

I. *The New Era*, v. 1—2. The time had now arrived that God would deliver his people, so we find him coming to Moses and Aaron with a special address,—This month, etc., With their deliverance a new time in their lives was to begin. The day of deliverance should be their birthday as a nation. So the day of conversion,—the deliverance from the bondage of sin and setting out on the journey to the heavenly Canaan, is the beginning of a new era in ones life; it is the birthday of a Christian.

II. *The Feast*, v. 3—11. The people were to keep a feast in the termination of bondage and the advent of a new era. *Passover*, the name of this feast is derived from the fact that the destroying angel, who was to carry out the last and greatest plague, in that night, would pass over all houses marked with the blood of the sacrifice, and not destroy the first-born there. The lamb for sacrifice—At this feast a sacrifice was to be made, and this sacrifice should be made, that the first-born be not destroyed with those of the Egyptians. A lamb was to take the place of the first-born of Israel, and its blood applied should be the token of the sacrifice made. The lamb was to be without spot or blemish, in its vigor, selected, selected in ample time, killed in the evening—at the close of their life in bondage, and at the same hour throughout the whole congregation. While the flesh was to be eaten for strengthening the body, the blood was to be applied to the doorposts as a sign of the strength of faith in God. In the introduction of this new era by this sacrifice we have a beautiful type of the introduction of the new life in every individual by the sacrifice of Christ the Lamb of God. He was perfect without spot or blemish. He was innocent as a Lamb, (Isa. 53, 7,) in the prime of life, selected and set apart by God, slain as a substitute. His flesh to be eaten in faith to the strengthening of the spiritual body, and his blood applied, by faith to our hearts as a means of salvation and cleansing. While partaking of this feast, the people of Israel were to be ready to depart,—loins girded, shoes on, staff in hand, eat in haste. So the penitent, when he partakes of the sacrifice to the forgiving of sins must do it with a readiness to depart from the service and bondage of sin, and to enter into the service of the Lord as a pilgrim to heaven.

III. *Salvation by the Blood*, v. 13. The blood was to be a token not to God, but to those who applied it, it was a token of safety. A failure to apply the blood would subject that house to the ravages of the destroying angel.

So the blood of Christ applied by faith to the hearts is a token of our safety when the angel of death passes over the land; and when God finally executes judgment against the world. Not the application of the natural blood Jesus, (mere profession) alone, but faith in the heart is the test of obedience and consecration.

IV. *The Perpetual Memorial*, v. 14. The Israelites were required to keep the day as a perpetual memorial of their deliverance. They were to annually celebrate the day by suitable ceremonies appointed by God, v. 15—20. This annual feast continued till Christ the Passover, its antitype was slain for us, The Christian also observes a memorial of his deliverance by the Lamb of God, in the Lord's Supper.

Truths with references to learn:

1. Our Passover Lamb was without spot or blemish.—1 Pet., 1, 18—19.

2. It was sufficient for all.—John 3, 16.

3. The sacrifice of Christ is made effectual, by faith.—Gal. 2, 20; by acceptance.—John 1, 12; by obedience.—Heb. 5, 9; by confession, —Rom. 10, 9.

The lesson for May 29th will be found on page 117.

Two excellent sermons by Rev. H. L. Dox, on the "Unreasonableness of Unbelief" and the "Evils of Doubt" will be mailed on receipt of FIVE cents in postage stamps. Unbelief is the greatest of all sins; it is the cause of all sin. "Whoso believeth on Christ, hath life. Whoso believeth not is damned." Mark 16, 16. Address N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

HISTORICAL.—Bro. D. K. Cassel, of Germantown, who is preparing an extensive historical work of the Mennonite church, mention of which has been made in these columns before, has secured the copy-right of the work. The work will be of more than local interest, while it gives a very complete and authentic geneological record of the early settlers, it also embraces within its pages facts gleaned from all parts of the world bearing upon the history and usefulness of our church. It is expected that the work will soon pass into the printer's hands and will when finished comprise about three hundred or more pages. Additional matter of an appropriate character will still be added if forwarded soon. Any person wishing to correspond with the author on the subject, is cordially invited to do so. Address all communications to D. K. Cassel, 4133 Germantown Avenue, Philadelphia, Pa.

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DEATHS.

PRICE.—In Germantown, of appoplexy, on April 9, 1887, Joel Price, son of the late Rev. John Price, aged 74 years, 11 months and 6 days. Funeral services by N. B. Grubb.

SMITH.—On March 18, 1887, in Milford, Bucks Co., Pa., Maria, wife of Abraham B. Smith, aged 57 years, 7 months and 20 days. Interment at W. Swamp. Rev. O. F. Wnage spoke at the house and A. B. Shelly in the church.

DEATERLY.—On March 23, 1887, in Bedminster, Bucks Co., Pa., Emeline Deaterly, aged 41 years, 4 months, and 17 days. Interment on the 26, at the Tohickon Reformed Church. Allen M. Fretz officiated at the house in English, and Rev. Kehm at the church in German.

FOCHT.—On March 25, 1887, in Milford, Bucks Co., Pa., Elizabeth, wife of Henry Focht, aged 72 years, 2 months and 18 days Interment at Sanconn church. Rev. D. H. Reiter spoke at the house and A. B. Shelly in the church.

SHELLY.—On April 5, 1887, at Steinsburg, Bucks Co., Pa., Widow Susanna Shelly, nee Moyer, aged 77 years, 7 months and 4 days. Buried at W. Swamp, Rev. O. F. Wange officiating at the house and A. B. Shelly in the church.

SCHAEFFER.—In Philadelphia, of inflamation of the brain, on April 7, 1887, Louisa, daughter of George and Amelia Schaeffer, aged 12 years, 9 months and 3 days. Funeral services by N. B. Grubb.

GOTTSCHALL.—On April 8, 1887, near Schwenksville, Montg. Co., Pa., Moses, infant son of Moses C. and Anna Gottschall, aged 1 year, 5 months and 16 days. Interment at Schwenksville Mennonite church. A. H. Gottschall spoke at the house and A. B. Shelly in the church.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., JUNE, 1887. NO. 9.

OUR NAMES.

We may write our names on paper;
We may trace them in the sand;
We may chisel them in marble
With a firm and skillful hand,

But the pages soon are soiled;
Soon each name will fade away;
Every monument will crumble,
Like all earthly hopes decay.

But, dear friends, there is a book,
Full of leaves of snowy white,
Where no name is ever tarnished,
But forever pure and bright.

In that book of life, God's album,
May your name be penned with care,
And may all who this may read,
Have their names forever there.

For the Mennonite.

LOOKING UNTO JESUS.—HEB. 12, 1, 2.

I. For salvation:—

John 3, 14—16; As those who beheld the serpent of brass, lived so "There is Life for a look at the Crucified One."

Acts 4, 12; No other name is given, no other way is known.

For how much salvation can we look?

Titus 2, 14; From all iniquity.

Eph. 5, 25—27; Here is revealed the purpose of Christ's coming—not to save from hell, but to save from sin—from *all* sin. Are we "looking unto Jesus" for a full salvation *now?*

II. For grace:—

When? Heb. 4, 15—16; In time of need.

How much? II Cor. 9, 18; See the fulness of this passage, all,—abound,—always,—all sufficiency,—in all things,—abound,—every. Yes, by "looking unto Jesus we can do all things, Phil. 4, 13. There are christians who look to self instead. The refrain of their lives is "I am so weak." The world naturally comes to the conclusion that we have a weak religion. Brethren, these things ought not so to be. Let us rather take Isa. 50, 7 for our motto, believing that he who says, "Lo, I am with you alway," will also give us of the all power, Matt. 28, 18—20.

III. For what more?—

1 Fulness. Col. 1, 19; John 1. 16; Eph. 3, 19.

2. Companionship. John 24, 23; Gal. 2, 20.

3. Rest. Matt. 11, 28—29.

4. Peace. John 14, 27.

5. Joy. John 15, 11.

6. Keeping. Jude 24.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8, 32.

IV. How shall I know all this to be true?

1 The mouth of the Lord hath spoken it.

2. Prove it. Do your part and you shall know. John 7, 17; Mal. 3, 10.

V. What are we going to do about it? Does it benefit much, to be the King's son and live a beggar life?

Phila., Pa. E. K. MOHR.

PRAYER MEETING HINTS.

1. I will make it a matter of conscience to attend.—"Not forsaking the assembling of yourselves together." Heb. 10, 25.

2. I will endeavor to bring others.—"Come thou with us, and we will do thee good. Num. 10, 29.

3. As I enter the room I will ask the Saviour's presence.—"We would see Jesus." John 12, 21.

4. I will not choose a back seat.—"How pleasant it is for brethren to dwell together in unity." Ps. 133, 1.

5. I will fix my attention upon worship and the word.—"This people draweth nigh unto me with their mouth, but their heart is far from me." Matt. 15. 18.

6. I will not seat myself to keep others from the same pew.—"Be courteous." 1 Peter 3, 8.

7. I will unite in prayer.—"Ye also helping together by prayer for us." 2 Cor. 1, 11.

8. I will take part in speaking.—"Teaching and admonishing one another." Col. 3, 16.

9. My prayers and my remarks shall be brief.—"For God is in heaven and thou upon earth; therefore let thy words be few." Eccl. 5, 2.

10. I will avoid critical thoughts and words.—"Judge not." Matt. 7, 1.

11. After the meeting I will greet as many as I courteously can.—"Salute one another." Rom. 16, 16.

12. As I return home I will maintain a devout mind.—"Continuing instant in prayer." Rom. 12, 12.

13. By Christ's grace dwelling in me, I will daily live as I pray.—"Not every one that saith unto me Lord, Lord, but he that doeth the will of my father," Matt. 7, 21. G.

A WORKING RELIGION.—I have seen fellows shout the whole day and night they joined the Church, but somehow or other I think they shouted it all out on the spot. The steam in the boiler of a locomotive engine either means noise or it means power. If you lift the safety-valve and let the steam blow out that way it is a nuisance; if you let it work out through the cylinders and steam chest you have got power to move forty cars a mile a minute. Well, now, if I have got a religion of sentiment, and let it out through my mouth, there is not much in that; but if I make it go through my feet and fingers there is something in it.—*Sam Jones.*

A WORKER'S VISION.

I sat down in my chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement; and as the work went on, I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and surroundings. Suddenly a stranger entered the room, without any preliminary "tap," or "come in." I saw in his face benignity, intelligence and weight of character; but, though he was passably well attired, he carried suspended about his person measures and chemical agents, and implements, which gave him a very strange appearance.

The stranger came towards me, and, extending his hand, said, "How is your zeal?" I supposed when he began his question, that the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as physical quantity, and putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it, and placing it in his scale, weighed it carefully. I heard him say, "One hundred pounds!" I could scarce suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it in his crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata, which all, at the touch of a hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, as, without a word except "May God save you!" he left the room.

I opened the "notes," and read as follows:—

ANALYSIS OF THE ZEAL OF JUNIUS, A CANDIDATE FOR A CROWN OF GLORY.

Weight in mass—100 lbs.

Of this, on analysis, there proves to be—		
Bigotry	10	parts.
Personal ambition	23	"
Love of praise	19	"
Pride of denomination	15	"
Pride of talents	14	"
Love of authority	12	"
Love to God } Pure zeal	4	"
Love to man } Pure zeal	3	"

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record. But I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger (who had paused in the hall), and by a sudden darkness falling upon me, by which the record became at once obscured and merely illegible. I suddenly cried out, "Lord save me!" and knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. *The record was true!* I saw it; I felt it; I confessed it; I deplored it; and besought God with many tears, to save me from myself; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my vow to be saved from myself, now, was immeasureably fervent and distressful nor did I rest till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

That light and love are in my soul today; and when the toils and tears of my pilgrimage shall be at an end, I expect to kneel in heaven, at the feet of the Divine Alchemist, and bless him for the revelations of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been, in later years, some depth and earnestness in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance, and found wanting.—*British Evangelist.*

PREPARATION FOR DEATH.—When you lie down at night compose your spirits, as if you were not to awake till the heavens be no more. And when you awake in the morning consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground it is ready for the sickle; when the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us.—*Barton.*

BUSINESS PROSPERING AND THE SOUL DECLINING.

I had engaged, said the late John Ashworth of Rochdale, the well known author of "Strange Tales" to preach at——lately. A gentleman not noted for liberality, met me and took me to his house in a two-horse carriage. I at once saw that I had known him as a worker long years ago. So I said, "It is a pity, sir, you have troubled to fetch me with two horses; one would have served."

He said, "But the horses and carriage are for use; and I have others beside these."

We swept up to a grand house, and my host left me for a short time amid a blaze of costly pictures. Finding me looking at a picture which had three oxen and three sheep in the foreground with heath and sky around, he said. "Are you interested in pictures, Mr. Ashworth? I gave £400 for that, what do you think of it?"

I replied, "My occupation familiarizes me with pictures. Beef and mutton are dear in these parts, for these creatures to cost £400. £400 at five per cent., is £20 a year. I know four needy Christian widows in Rochdale to whom that sum, in the form of 2s. a week, would prove a rich boon; while the blessing secured to you by their prayers would be a fine exchange for their hanging there."

My host observed, "That is a strange way of looking at the subject."

I said, "But you will have to look at it in that light."

He asked, "When?"

I answered, "When the great Master comes."

He seemed abashed, and said, "But is it wrong to buy such things?"

I replied, "No, if one takes care first to devote a good portion to the Lord, and to the poor." I said, "You are repored to have prospered much, sir, and to have reached so many thousands a year."

He said, "More than that."

I asked seriously, "Do you give away a tenth?"

He replied, "No; who could give a tenth? John Ashworth, if you had £10,000 in one year, could you give away a tenth? No, no, not you!"

I answered, "Making no boast of it, I take care to give more than a tenth from less than £560 a year. Sir, I knew you as a praying man in —— long years ago. Are you as happy now as you were then? and do you give as much in proportion as you did then?"

He candidly said he was not and did not. Our after intercourse was subdued and serious, and I heard last week of his giving £50 here, and £50 there, and a £100 to a third object.

RIGHT USE OF THE HEART.—A young lady who was converted after losing a dear sister, was asked, "Did you feel any more interest in seeking the salvation of your soul before the sickness and death of your sister?" She replied, "Yes; I have been thinking more than usual of the subject for some months. I have been resolved all summer that I would try to do right in everything. But," she added, "I could not help feeling all the time that, in doing right, the first thing was to give my heart to Jesus."

When you make a promise to a child, keep your word to the minutest particular. The childhood of the person to whom a promise is made, is never an excuse for the breaking of that promise; on the contrary, it exaggerates the offence. Do not betray a child's holy trust, unless you wish him to grow up cynical and distrustful. If you wish him to mature into a true and faithful man, know that your surest means of winning that end is by being always true and faithful to him. How hard must it be for a child to trust God, who has learned not to trust his own mother or teacher!

In a village in New York State a member of the Universalist Church, in winding up an apparently unanswerable argument in favor of everlasting bliss for all mankind, said there was now an opportunity for any one wishing to speak on the other side of the question. Tobias Spicer walked very leisurely up to the pulpit, and as leisurely turned the leaves of the Bible, seemingly hunting for something. Every eye was turned upon him wondering what would be next in order. He was apparently in no hurry, but at last found 1 Cor. vi. 10, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Not a word of comment. When Brother Spicer was asked, "Why did you not say something?" he answered, "Had nothing more to say; was not that enough."—*Christian Adv.*

EASTERN MENNONITE CONFERENCE.

PROCEEDINGS OF THE 76TH SESSION.

This session was held in the Hereford meetinghouse on Tuesday, May 3, 1887. On Monday, the day before, there was held, at the same place, a ministerial conference, a report of which will be found in another column, and in the evening a mission festival at which Bro. A. B. Shelly spoke of Foreign and Bro. J. S. Moyer of Home Mission, each presenting his subject in a very interesting manner.

On Tuesday morning the members of the Conference and of the Hereford congregation assembled for the Conference services, which were opened by Bro. J. H. Oberholtzer. Bro. A. M. Fretz preached on 2 Cor. 12. 11.

TUESDAY AFTERNOON.

The session was opened with hymn No. 164, verses 1—2, and the presiding minister read Eph. 4, 1—16 and offered prayer. The congregations of Bowmansville or Pinegrove, Bartolets, Boyertown, Deep Run, Flatland, Germantown, Gottschall's, Hereford, Upper Milford, East Swamp, Philadelphia, Saucon, Springfield and West Swamp were represented by the following elders, ministers and deacons: Elders,—Moses Gottschall, William Gottschall, J. H. Oberholtzer, A. B. Shelly, N. B. Grubb, J. S. Moyer and C. H. A. van der Smissen, L. O. Schimmel; Ministers,—S. Ott, A. Gottschall, and A. M. Fretz; Deacons,—Gerson Bowman, J. Hunsberger, H. Borneman, A. Rickert, J. B. Funk, J. S. Stauffer, L. Schleifer, P. Klein, P. Moyer and P. Sell. D. Cassel was recognized as a delegate from Germantown and Bro. Moses C. Gottschall, deacon from Schwenksville, was also recognized as a member of the Conference.

The minutes of the last session were read and, after a few corrections, approved. Bro. A. B. Shelly was elected chairman and Bro. C. van der Smissen secretary. The reports of the congregations were read as follows:

Bowmansville or Pinegrove did not give a full report. There are about 35 members. One death occurred among the members since last conference. Boyertown: Elders, Moses and Wm. Gottschall; minister, A. Gottschall; 32 members; four persons are under catechumenal instruction; services every two weeks; no Sunday-school, but bible class before each service; contributions for congregational purposes, $65; foreign mission at the harvest home festival, $9.

Deep Run congregation near Bedminster, Bucks Co., Pa.;—Elders, M. and Wm. Gottschall; ministers, J. S. Moyer and A. M. Fretz; 150 members; 2 died; services every Sunday; Sunday-school with 9 teachers and 92 scholars, 9 months of the year; teachers' meetings are held though not regularly; contributions for congregational purposes, $115.49, for foreign mission, $96.62; for home mission, $29.19; for Sunday-school, $35.47.

Flatland congregation, in Richland, Bucks Co., Pa.; Elder, A. B. Shelly; 32 members, increase by letters 5, removed 2; services every two weeks; bible class during the winter every two weeks; Sunday-school with eight teachers, 125 scholars, held eight months of the year; contribution for foreign mission $9.

Gottshall's congregation in Schwenksville, Montgomery Co., Pa.;—Elders, M. and Wm. Gottschall; 130 members, increase by baptism 8; services every two weeks; Sunday-school with 8 teachers and 60 scholars, six months; contribution for congregational purposes, $213.59 for foreign mission, $62.10, for home mission $6.36. A children's festival was held with the Upper Milford Sunday-school with which all were very much pleased.

Bartolets congregation, in Frederick, Montgomery Co., Pa.;—Elders, M. and Wm. Gottschall; 25 members, increase by baptism 1, 1 died; services every 4 weeks; contribution for home mission $7.

Hereford congregation, in Churchville, Berks Co., Pa.;—Elder, C. H. A. van der Smissen; 185 members; increase 34, 29 by baptism, 5 by letters; decrease 4 by death; 5 children consecrated; services in German every two weeks, in English every four weeks; bible class every Thursday evening; missionary meetings as often as necessary to fill a large box; Sunday-school with 14 teachers and 118 scholars, held during the whole year; teacher's institute or meetings as often as it was deemed necessary; contributions for congregational purposes $518.25, for foreign mission $180.75; for home mission $54.95, for Sunday-school $60.63. We have a Young People's Society of Christian Endeavor, with a membership of fifteen, including both members and friends of the congregation. This society meets alternately for Bible readings and social exercises. The latter consist of essays, addresses and select readings or declamations. Every meeting is opened and closed with singing and prayer and the exercises are interspersed with songs from the "Gospel Hymns" and prayers. In Sunday school we had a Christmas festival.

Upper Milford congregation in Zionsville, Lehigh Co., Pa.;—Elder, C. H. A. van der Smissen; 83 members, increase 8 by baptism; services with few exceptions every Sunday; bible-class every Wednesday even with the exception of a few weeks; missionary meetings often enough to fill a small box; Sunday school with 10 teachers, 64 scholars, and a bible-class, held during the whole year, teachers' meetings or institutes as often as it was deemed necessary. Contributions for 1886:—For congregational purposes $478.40; for foreign mission $86.62, and about $20 for the missionary meetings; for home mission $29.38; for Sunday-school $42.90. A children's festival was held with the Schwenksville Sunday-school at Schwenksville, which afforded great pleasure to all. The Ministerial Conference held on the 15th of November, was welcomed by the congregation, which took a lively interest and received a lasting blessing. In the evening of the same day we held an interesting Mission festival. In the Sunday-school Easter and Christmas festivals were held.

East Swamp congregation in Milford, Bucks Co., Pa.;—Elders, J. H. Oberholzer and A. B. Shelly; 106 members; increase by baptism 10; decrease by death, one; services every two weeks, Sunday-school with 5 teachers and 85 scholars, held during the whole year; contributions for congregational purposes, $165.97, for foreign mission $32.34, for home mission $20, and for Sunday-school $30.

First Mennonite congregation, Philadelphia, Pa.;—Elder, N. B. Grubb, 155 members; increase 25, 10 by baptism and 15 by letter; 18 of the 25 came out of the Sunday-school; decrease by death, one; consecration of children, 1; services, three every week—on Sunday morning in German, in the evening in English and bible-class or prayer meeting on Wednesday evening. One mission festival was held. Sunday-school with 24 teachers, 8 officers, and 320 scholars, held during the whole year; teacher meetings Wednesday evening; contributions for congregational purposes, $1609, for foreign mission $45, for home mission $41, for the Sunday-school $322. The congregation took active part in the general evangelizing work of the city. The Sunday-school held a three days' Sunday-school convention with the schools of the "Church of God" and of the 5th Moravian church.

Saucona congregation, in Coopersburg, Lehigh Co., Pa.;—Elder, A. B. Shelly; ministers, J. S. Moyer and A. M. Fretz; 60 members, one died; services every two weeks; contribution for foreign mission $38.33.

Springfield congregation, in Springfield, Bucks Co., Pa.;—Elders, J. H. Oberholzer and J. S. Moyer; 89 members, increase by letter 1, 1 died; services every two weeks, bible-class during the winter every week and during the summer before the services; contributions for foreign and home mission about $100.

West Swamp congregation, in Milford, Bucks Co., Pa.;—Elders. J. H. Oberholzer and A. B. Shelly; 202 members, 6 died, 2 removed, 1 withdrew; services every Sunday; bible-class once a week; Sunday-school with 16 teachers and 154 scholars, held during the whole year; teachers meeting every week; contributions for congregational purposes $378.94, for foreign mission $57.72, for home mission $53.19, for Sunday-school $80; collection for the missionary society in connection with the East Swamp church $70.

As the reports were not filled out by all congregations, as they ought to be, the numbers given may not be exactly correct, but the total of the Eastern Conference is: 1284 members, increase 92, decrease 22, net increase 70. The increase is by baptism 66, by letters 26. The decrease is by death 18, by removal and dismissal 4; children consecrated 6, Sunday-school teachers 95, scholars 1018. Contributions: For congregational expenses, $3544.64; for foreign mission 767.48; for home mission $281.05, for Sunday-school $571.00.

The following report was made by the committee on home mission work:

Germantown.—According to the order of Conference services were held every Sunday during the past year. Considering the circumstances, the attendance at the services was good until Christmas, when it began to decrease and since then the services were not attended as well, though during the past month the attendance again increased somewhat. As reasons for the decrease in the attendance we have to give sickness and death in the families, distance from the church, and a lack of interest and real spiritual life on the part of some of the members The Sunday-school was held till about a month ago it was closed. Since then no Sunday-school has been held there. As far as the continuation of the services is concerned, the committee advises the conference to leave this to the session of the congregation in connection with the session of the Philadelphia congregation, and to instruct these to see to it that regular services are held there.

In Souderton services were held every two weeks since New Year by members of the committee. The impulse for these services must be ascribed by the committee to our English paper "The Mennonite." A reader of the paper, at that time no member of the church, asked us to hold services there if possible. A hall was rented and since then regular services have been held there. The services up to this time have been attended better than we had expected. As a result of these services two persons have been baptized in one of our congregations and another person wishes to be baptized and accepted as a member of our denomination. The committee intends to continue the services there and can only wish that a more suitable and convenient locality for holding them may be found. [Note—Who is willing to contribute to building a small chapel?—SEC.]

The services at Ridge Valley were held regularly according to the orders of the Conference. The brethren who served, report large and attentive audiences. As far as the continuance of the services there is concerned, the committe asked to know the pleasure of the Conference.

After some explanatory remarks by Bros. Grubb and Cassel, it was resolved to adopt that part of the report of the committee which relates to Germantown. In reference to Ridge Valley was ordered that the services there shall be continued for the next six months as before and the commit-

(Concluded on last page.)

FAMILY CIRCLE.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

"WHERE AM I GOING?"

One fine summer evening, as the sun was dropping into the west, a man was seen trying to make his way through the lanes and cross-roads which led to his village home. I say "trying," because although he knew the way perfectly, and had traveled it, man and boy, for the last thirty years, yet that night he was confused and bewildered. Do you ask, "By what?" His flushed face and unsteady gait told the sad tale—Drink.

Utterly puzzled, he called out with an oath to a passer by, "I've lost my way; where am I going?"

"To hell!" was the answer sadly and quietly given.

A savage glare instantly sparkled in the drunkard's eyes; but after a moment or two, with a groan he murmured, "I think I am."

"Come with me," said the other, kindly; "I'll take you home."

The next day came; the fumes of the liquor had passed away; but the two words by which his friend had answered him were striving in his heart. The arrow of conviction, launched by the Spirit's power, had struck home. "To hell! Yes, 'tis true, I'm going straight to hell, and I know it. O God, save me!"

That man by God's mercy faced about. He was going straight to hell, as he said. But he truly repented of his sin, sought pardon and a new heart through Christ, and began to walk in the way of life.

Reader, where are you going?

A LIFE STORY.

I was riding, one day, in the cars, going to the West. According to my custom—for I had not learned then that much reading on the cars hurts the eyes—I was reading. At last, growing weary, I stopped reading and went to thinking. While I was lost in my own thoughts, a pleasant-looking old gentleman spoke to me, and said: "Would you like to read a biography that takes in the whole life, and only needs five minutes to read?" I said, "Yes." Whereupon he handed me a little poem, one of the most peculiar compositions I have ever seen. It seemed to fasten itself upon my mind, and, though I made no effort to learn it, in my memory it remains, and will, I presume, while I live. One reason "it stays by me" so, is that it has been illustrated before my eyes many times since then. The old gentleman said he knew the person to whom it referred. I have known many whom it exactly describes. It is in hope that it will not be true of any of the young ladies who read it that I print it here:

"The flow'ry field of youth she trod;
On which her eyes delighted fell.
The Saviour called, 'Forsake thy toys.'
She would not listen to his voice;
And who can tell? Ah, who can tell?

"The spring-time quickly passed away,
From off the hill-side and the dell;
And then we saw her, pressed with cares,
Unmindful of her soul's affairs:
And who can tell? Ah, who can tell?

"When on her dying bed she lay,
She seemed to hear her funeral knell.
'A little longer!' then she cried;
'A year!' 'A day!' and so she died:
And who can tell? Ah, who can tell?

"Fain would we hope, when o'er the grave
Her spirit hovered, all was well;
That at the last the Saviour smiled,
And owned the sufferer as his child:
But who can tell? Ah, who can tell?

"Then seek the Saviour in thy youth,
Early thy sinful passions quell,
And for the better world prepare;
For death may come ere thou'rt aware:
Then who can tell? Ah, who can tell?"

The old gentleman told the truth. These words do contain the biography of a human life. I thought then, that if I had not become a Christian in my youth, probably, "pressed with cares," I would have been "unmindful of my soul's affairs." In that case what would it profit me "though I should gain the whole world?"

Young ladies, do you know that you are now in the best of all possible times to give your lives to Him who died for you?

Young gentlemen, do you know that only the change of the pronoun would make this biography fit you. "Remember now thy Creator in the days of thy youth." With most it is youth or *never!*—*Chris. Advocate.*

"I would rather that my two boys would make their way through this world making brick, or laying brick, or in doing any other humble toil of this world, and do it in perfect ignorance, but in honesty and godliness, than have them have the best scientific and philosophical education to be got in this world, if it is going to make them infidels and blasphemers of God."—*S. Small.*

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, and to say, "Help me, my God! in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly.—*Thomas A. Kempis.*

Most of our comforts grow up between crosses.

FOR THE CHILDREN.

PLAYING SALOON.

"I hear that Smith has sold out his saloon," said one of a couple of middle-aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield Street saloon last Friday night. "Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractly for a moment, and then said: "It's rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out doors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family.

"Well, he went home one afternoon last week, and found his wife out shopping or that sort. He went on through the house into the back yard; and there, under an apple-tree, were the little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, a couple of years older, lay asleep behind the tree.

"'My boys, you must not drink that,' he said, as he lifted the six-year-old from behind the bench."

"'We's playin' s'loon, papa, an' I was a sellin' it just like you,' said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came back, she found him crying like a child. He came back down town that night, gave up his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it." This is a true story, but the name was not Smith.—*Pittsburg Dispatch.*

A BRIGHT FACE.

Every one likes to take a turn out of doors upon a bright day that has had cloudy and rainy ones going before it. Faces share with the sunshine in brightness. But the sun does not always shine, and "some days must be dark and dreary," as the poet writes. Now, there are some persons whom you don't wish to meet on a gloomy day because they add to the gloom. The society of others you seek, because they are always hopeful and brightening in their effect. They find out the bright side and look on that. Nearly everything has its bright side, except doing and being wrong. A man was vexed at missing the train; but by missing it he met a good friend who had come a great distance to see him, and could stay but a few hours. If on the watch for it, that bright spot can be found on the darkest objects; while the mind is at the same time in position to catch and enjoy the bright objects as they pass along.

Others are made bright by a cheerful countenance. A smile kindles a smile. One cheerful, hopeful person can melt out all the coldness and drive off all the stiffness of a roomful—just as a strong light brought into a dark room will scatter all darkness.

The gleeful laughter of a child, natural, unrestrained and prolonged, has often thawed the formality out of company. One face after another has responded to the child's sport, until the whole number were won to freedom and happiness, just as tip after tip of the mountain catches the early sunshine—holding it until the whole mountain and valley are bathed in glorious light.

LOVE.

Little Alice Lee was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice she could come and sit in her lap, and Alice said:

"I'm so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad my Alice loves me so, but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after a while of loving her."

"And why?"

"O, because she never loves me back!"

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."—*Christian Advocate.*

A boy who was taunted by his neighbor in the class for failing in a protracted attempt to answer a hard question, replied: "Well, I would rather try and fail, than do as you did,—sit still and do nothing." "Failure after long perseverance is much grander than never to have a striving good enough to be called a failure."—*Selected.*

Remembrance is the only paradise out of which we cannot be driven.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of ubscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, JUNE, 1887.

DUTY OF LAYMEN.—Is it not time that the lay element in the church should be aroused and made to feel that God requires it of them that they be a spiritual force in the churches to which they belong as well as a social and financial power? This duty has been, we fear, too much neglected in many of our congregations. What does Christ mean when he says, "Go work!" or "Why stand ye idle?" Why does he liken the church to a vineyard? Does it apply only to the minister? When the Apostle says, "We are co-laborers with God," he means *all.* Show me a church where the lay element works and I will assure you that there the harvest is bountiful, and, vice versa. Is it sufficient excuse for a Christian man to say, "There is no work for me,' or 'I have no time to attend to these matters', or 'I am too tired when night comes to go out to a meeting of the church for prayer or conference?" Has any Christian man any *right* to be so engrossed in his business as to leave no time to give thought or personal service to the spiritual work of the church? Has any Christian man who has the ability successfully to conduct business affairs of this world the right to say that he is not qualified for the personal work of instructing the young Christians and leading the unsaved into the way of life? Will not Christ hold these able laymen of ours, who are looked upon as "ornaments" of the Church, because of their ability, wealth, and culture, responsible for the right and due use of those gifts for spiritual ends? The business man, or farmer, who can take an hour or more each week from his particular vocation to attend the meeting of the Board of Directors of some bank or corporation to which he has been elected, ought to be able to arrange his business so as to give some personal attention and time to the interests, spiritual and temporal, of the church of which he is a member; and the church ought to insist on this part of the covenant. What will you do in the matter, my dear brethren? G.

THE LICENSE QUESTION.

If there is one thing that grieves me more than another, it is that otherwise good men favor licensing the liquor curse. The object of this article is to put the matter so plainly that Christians, at least, will hereafter stop saying a word in favor of it, and also stop voting for the principle.

I ask the readers of this article two questions:

First: Is it not true that what is *right* in Heaven is *right* on earth?

Second: Is it not a fact that what is *wrong* in Heaven is *wrong* on earth?

Settle these questions in your mind before reading the remainder.

If the above statements are correct, is it not fair on my part to say:

First: If it is *right* for man to grant indulgences to sin (the license system) it would be *right* for God to grant the same thing.

Second: That if it would be *wrong* for Heaven to license saloons, it is *wrong* for man to license them?

I know this sounds horrible; but why do some people preach one doctrine and act out another?

I make this article short in order that the full meaning of it can be comprehended.

If there is no hell or no Heaven, this article is not worth the paper that it is written on; but if there is——.

GEORGE R. SCOTT.

THE PUBLIC LEDGER ON SECRET SOCIETIES.—The *Public Ledger*, one of the most influential and the most widely circulated paper of Philadelphia, uses the following plain language in regard to Freemasonry and Secret Societies in general: "Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream."

PROHIBITION OF THE LIQUOR TRAFFIC.—Of the different resolutions passed by our late Conference there is none we greet and herald with greater joy than the one relating to the liquor question. (See Conference report in another column). What gives us exalted ground for joy is the fact that the resolution was passed without a dissenting word or vote. This virtually places our Conference, and with it our church, on the prohibition side of the liquor question. To this we can heartily say, *Amen, God haste the day.*

The Congress of Christians and Churches, of which notice was given in these columns, some time ago, convened in Chicago, March 30th, and was in session two days. Upwards of three-hundred members were present from fifteen different states and territories. Delegates had been sent by individual churches, by conferences, presbyteries and synods of different denominations. Powerful addresses were made, showing the evil influence and the unchristian character of the secret lodge system. The deliberations are reported to have been harmonious and happy throughout, with the exception of one exciting, but at the same time amusing little incident. During one of the sessions a well-dressed man came forward, giving his name as William D. Thomas, a Presbyterian minister, Mason, and Knight Templar of LaCrosse, Wis. He spoke with arrogance; and uttering some things known to be untrue, by the audience, some of them groaned slightly. "Grunt!" said he. "Hogs can grunt." He was called to order; and as he closed, Pres. C. A. Blanchard, who had said Masons dropped Christ's name from the Bible used in the Blue Lodge, asked him, "If I will prove to you on good, Masonic authority that the lodge drops Christ's name from the Bible, will you renounce Masonry?" He said he would. The Masonic manual was opened and he was shown, before the audience, two places where Christ's name was dropped, and then asked to fulfill his promise and renounce the order. The man quibbled, stammered, wanted to know the date of the book, and said he had "joined the lodge since that edition was printed." He was reminded that Masonry boasts that it is unchangeable; but the offer was made to send to a Masonic store, and bring in a fresh edition. The poor man writhed, leaned against the boards behind him, and began to declaim irrelavantly about "Truth," "Truth," his object was "truth." The audience began to call—"Renounce," "Renounce!" "Your promise: fulfill your promise." Amid which the poor soul suddenly slunk through a side door and disappeared.

CHURCH NEWS.

MINISTERIAL CONFERENCE.—Pursuant to a resolution at the last meeting, the members of this organization met in the Hereford church, on Monday, May 2, last. The pastor of the church, Bro. v. d. Smissen conducted the devotional exercises and presided over the meeting. The following ministers were present: C. H. A. v. d. Smissen, A. M. Fretz, J. H. Oberholtzer, J. S. Moyer, A. B. Shelly and N. B. Grubb. Besides the ministers named, a large number of the members of the Hereford church were in attendance. A. B. Shelly read a well-prepared paper on "The outer and the inner word, or the relation of the Word and the Spirit." The outer word is the word of God as given in the Scriptures, and the inner word is the spirit of God in our hearts. The outer word without the inner is nothing and the inner word without the outer is without power. The subject was discussed at length by all the brethren present. Next was a homiletical paper on 1 John, 3, 1--2, by J. S. Moyer, in which was brought out very clearly the way and manner in which the love of God, by His Spirit, gives to us the assurance that we are the children of God; and also the development of the spiritual life, by faith within us, until faith ceases to be and we be like Him, and see Him as He is. This was followed by a discussion on the following subject: "Would it be desirable to have the same liturgical forms in all our churches, and if so, how can we attain it?" N. B. Grubb opened the discussion and was followed by the brethren present. All agreed that it was absolutely necessary that some liturgical form was observed, but we should not be too much confined to it, as it very readily leads to dead formality. Following this a lengthy and very interesting paper setting forth the reasons for the introduction of Infant baptism as it is practiced by many protestant churches, was read by A. M. Fretz. The Mennonite church has never baptized infants and does not recognize such as scriptural. Infant consecration is as old as the Christian church itself and as it is observed in many of our congregations is scriptural, and the brethren regret that it is not more universally observed. The conference adjourned to meet again D. V. on Monday, August 1, next, in West Swamp Church. It is desired that all the ministers of the Eastern district conference should endeavor to meet and thus help one another to build the church of Christ. N. B. GRUBB, Secretary.

BOYERTOWN.—For the first time in the history of the Boyertown congregation, there was started a catechetical class of four. On Saturday, May 7, at 2.30 p. m. the baptismal and preparatory services began. The sermon preached by W. S. Gottshall was based on Rev. 2, 10, after which he baptized five who were then received into full membership of the church. Communion services were held the following day, in the forenoon. Services were opened by A. F. Gottshall. Moses Gottshall preached a short but earnest sermon and then administered the Lord's supper to some fifty or more guests; more than ever before. Notwithstanding the bad weather a larger congregation had gathered than for years, and the beautiful little church was full. It was a never to-be-forgotten occasion. W. S. GOTTSHALL.

For want of space the Conference report will be found on pages 132 and 133.

Death only draws up the veil and reveals the glories of heaven to the emancipated soul of the Christian.

MISSION DEPARTMENT.

THE BIHE MISSION.—We extract the following from a letter from Mr. C. A. Swan. We believe his description of Central African difficulties will interest many: There is trouble at present between Ekwikwi, chief of Bailundu, and Chiponge, chief of Bihe. . . . . If peaceable arrangements are not soon brought about it will be impossible for the Americans to establish their station at Bihe at present, for the Bailundus will not dare to carry their goods up to Bihe, lest they should be seized and made prisoners, and the Biheans will be afraid to come down for them, for a like reason. This would perhaps compel them to establish a station at Chivula, or somewhere in the district. A day's journey in Africa often reminds me of the Christian's experience. In the morning, after having had a refreshing night's rest, you set out on your journey, and away in the distance you see some mountain or high land at which you wish to arrive before camping again. Looking over the tops of the hills and valleys, you think the task would be a very easy one, but after having got fairly on your way, you find the path is very narrow and very rough, in many places only a few inches wide; and then there are hills and valleys to cross which you had not noticed before; and long ere you reach the wished-for spot you are weary and tired out. So the Christian finds there are many difficulties and trials to overcome, which he had never thought of before, and long ere he reaches the heavenly goal he is often weary and ready to faint.—*Word and Work.*

THE RT. REV. J. HANNINGTON.

Bishop Hannington was sent out by the missionary society of the Protestant Episcopal Church of England to take episcopal charge of the work in the East Central regions of Africa. In July last he set out full of life and hope to visit the churches and mission stations of his diocese. He intended to penetrate to Uganda on the northern shores of the Victoria Nyanza, which is the most northern station of the diocese. It was a journey of fully one thousand miles through a country full of danger from its malarial climate, and from the bellicose tribes which infest it. He chose a route more northerly than the one generally taken, thereby shortening the journey a little, and being, beside, less trying to the health.

A letter dated August 11th, which the bishop wrote to his wife, was the latest *direct* intelligence received from him. In it he spoke of the opposition of the King of Uganda, who appeared to dislike European travellers. Rumors of German annexation had disturbed His Majesty, who could not discriminate between English and Germans. The bishop's letter indicated that although he was not alarmed, he was not sanguine. At the time of writing he had arrived at a point on his journey two hundred miles from Mombasa.

In January came another communication stating that Bishop Hannington had been arrested, and would probably be executed. An appeal was immediately made to the British Government, which received prompt attention. Instructions were telegraphed to Sir John Kirk, the British Government agent at Zanzibar, directing him to send special messengers to the king to secure the bishop's release. At the time of writing official information has not arrived, but on February 14th the London Missionary Society received advices from Zanzibar to the effect that two men who have returned to that place from Usegra report that they saw Bishop Hannington, with fifty men of his expedition, taken out for execution.

The utmost anxiety prevails, but as the melancholy news has not been confirmed, Bishop Hannington's friends refuse to abandon hope. Mr. H. M. Stanley, the explorer says that he does not believe the king would kill the bishop, but he admits that the king is uneasy about the German movements, and thinks it was peculiarly unfortunate that a German exploring party would reach one point of the Urganda Territory at about the same time as the bishop would arrive at another point. Many prayers are being offered for the safety of the bishop.

A NOTABLE CONVERSION.

The conversion of Thakombau, King of the Fijians, as told by one who was instrumental in it—the Rev. James Calvert, of the Wesleyan Missionary Society, is a wonderful illustration of the power of the Gospel. He says: "This was the man above and before all others for whose salvation my heart longed. I thought, now, if Thakombau, this Saul of Fiji, could be converted, what an immense amount of evil could be prevented! And why not? For the grace of our Lord Jesus Christ is exceedingly abundant, and fully meets the case of the worst and most determined. And for him I earnestly prayed and faithfully labored for fifteen years. For ten of those years I was settled 150 miles distant from him, but whenever I went near to Bau I always took care to have a talk with him. I sent messages to him, got others interested in him, and for all those years, in private and in public, prayed to God for him. At times, after conversing with him, I would return home hopefully praying for God's blessing upon him. He would return my visits, and frequently get alone with me, and raise discussions in order to gain a clear knowledge of matters, and also to get arguments from me with which to assail his priests and old hardened chiefs.

"I heard again and again of his attacks upon them, advising the high-priest to make the best of his time, as it was short for they all would soon embrace Christianity. It was very gratifying to me to learn that, instead of burying persons alive, or strangling those who were ill or useless, as formerly, he would come to me and ask for a piece of English bread or arrowroot and medicine for them. The bodies of some who had been killed in war he had buried, and not eaten, as had been their invariable custom. He also allowed some of his children to become Christians. Still he was bound with ten thousand fetters, and the light instilled had a hard struggle with the darkness that so long controlled him. At last, after many troubles and dangers and personal afflictions, and much and long-continued direct instruction, Thakombau firmly decided that he would totally abandon heathen worship and vile practices, and would seek the favor and blessing of Almighty God. On the 30th of April, 1884, we assembled in the large 'Strangers' House.' The two large wooden drums, known as 'Kogorogoi Valu'—'publishers of war'—were struck to assemble those in Bau who were now willing to enroll themselves under the banner of the Prince of Peace. The king, preceded by his gray-headed, long-bearded family priest, was followed by about 150 persons, with clean faces and suitably clad, to worship the true and living God. On that memorable day all the ovens behind the 'Stranger's House,' used for cooking human flesh, were forever closed! The king commenced at once with family worship morning and evening, and all were summoned from the adjoining outhouses. From the first he became a regular attendant on week-evening services and prayer-meetings, as well as on the Sabbath. His class meeting was a great and much-needed help to him. When he left home to visit his dominion, he required a class-leader and teacher to accompany him, that he might not suffer loss. He tried to do all the good he could where he had done so much evil. At baptism he chose the name 'Ebenezer,' as hitherto the Lord had preserved and helped him. His wife's name became 'Lydia,' whose heart the Lord had opened. For nearly twenty-nine years this remarkable man maintained a good Christian character, and his influence in behalf of Christianity has been immense. He died trusting in Christ, and calling on His name, on Feb. 1, 1885." Thank God for such a trophy of redeeming mercy!

CHANGES IN THE FIJI ISLANDS.—The result of missionary labors in Fiji is told by the Rev. James Calvert, who has spent many years among this people. He went among them in 1839, at which time there was but a handful of Christians, but they were the leaven that leaveneth the whole lump. Listen to the wonderful transformation, as told by himself: "Many thousands have been clearly saved, been very useful, and have lived and died happy in Christ. Cruel practices and degrading superstitions are extinct. Marriage is sacred, the Sabbath is kept, family worship regularly conducted, schools established everywhere, laws and good government well laid, and spiritual churches formed. A native ministry is raised up for every branch of the work, which is firmly established, and still abides in vigor. The language has been reduced to written form, and two editions of a grammar and dictionaries have been printed. Five thousand copies of the whole Bible and fifty thousand copies of the New Testament have been supplied to the native converts. Bunyan's "Pilgrim's Progress," Hunter's "System of Christian Theology," and the catechism with Scripture-proof, are read and studied and prized. There are 1,253 chapels and other preaching places; fifty-three native ministers, forty-four catechists, 1,019 head teachers—all of whom are mainly supported by the people for whom they labor. There are also 1,877 local preachers, and 2,700 (mainly gratuitous) school-teachers, 42,909 scholars, 1,842 schools; church-members, 27,421—4,121 on trial, and 3,192 class-leaders; attendants on public worship, 100,534. Well may it be asked, 'What hath God wrought?' 'This is the Lord's doing; it is marvellous in our eyes!' 'In the wilderness, waters have broken out, and streams in the desert. The parched ground has become a pool and the thirsty land streams of water.'"

CHRISTIAN PROGRESS IN JAPAN.—Professors of the Tokio University and several native gentlemen agree that, while Japanese women reveal a marvellous aptitude for learning, Buddhism, like a stone wall, stands in the way of progress. It has in consequence been decided to found a female college, to be under the control of four English ladies, who are to be at liberty to carry on the work of proselytizing. Most of the native gentlemen who are interested in the movement have travelled much in the countries of the West, and are familiar with the institutions of England and America. Two English ladies have volunteered to undertake the required duties, and have besides expressed a desire to go out at their own expense. The Ladies' Association for promoting Female Education in Heathen Countries has started a special fund for the scheme.

The Methodist mission in Utah has received during the past year 168 members, sixty-one of whom had been Mormons.

The appeal of the English Presbyterian Synod to remove the debt of $15,000 of its Foreign Mission Fund has been successful, as it is all removed and there is a balance of $1,250 in the treasury.

THE SABBATH SCHOOL.

FACTS FOR WORKERS.

A LITTLE CHILD SHALL LEAD THEM.

A few years ago a missionary of the American Sunday-school Union went to a new settlement in Nebraska, to organize a Sunday-school. He found but one Christian family in the settlement, yet he succeeded in establishing a Sunday-school and in getting nearly all the children into it.

From one house came a boy, the only child. His father was bitterly opposed to the Bible and hated Christians. As the school went on this boy became interested, and finally gave himself to Christ.

In his gladness that he had found Christ, he came home, and bounding into the room where his father sat reading his paper, he hastened to tell him that he had found the Savior. In a rage the father thrust the boy from him and commanded him to leave the house. Surprised and grieved, the boy went out of the house, wondering to whom he could go. Soon he thought of his new found Savior, and to Him he went, and was soon alone, telling the Savior of his trouble. The father soon relented, and came to seek his boy. He had gone but a few rods, when he heard his voice and drew near; but what was his surprise when he heard his rejected son praying for him.

The arrow went straight to his heart, and in a moment more he was kneeling by the side of his boy and calling upon God for mercy, which he soon found. When the little church was gathered there, from the 46 persons who were converted in that school this father, mother and son were among the number, and took the covenant together to live for Christ in that church.

DR. TALMAGE in a recent sermon on, "A Live Church," from Rev. 2: 8, 9, made the following remarks concerning Sabbath-schools: "Another characteristic of a live church is, a flourishing Sabbath-school. It is too late in the history of the Christian Church to argue the benefit of such an institution. The Sabbath-school is not a supplement to the church; it is its right arm. But, you say, there are dead churches that have Sabbath-schools. Yes, but the Sabbath-schools are dead, too. It is a dead mother holding in her arms a dead child. But when superintendent and teachers and scholars come on Sabbath afternoons, together, their faces glowing with interest and enthusiasm, and their songs are heard all through the exercises, and at the close they go away feeling they have been on the Mount of Transfiguration—that is a live school, and it is characteristic of a live church. There is only one thing I have against the Sabbath-schools of this country, and that is, they are too respectable. We gather into our schools the children of the refined, and the cultured, and the educated; but, alas, for the great multitude of the children of the abandoned and the lost! A few of them are gathered into our Sabbath-school; but what about the 70,000 destitute children of New York, and the score of thousands of destitute children of Brooklyn, around whom are thrown no benign and heavenly and Christian influences! It is a tremendous question, what is to become of the destitute children of these cities? We must either act on them, or they will act on us. We will either Christianize them, or they will heathenize us. It is a question not more for the Christian than for the philanthropist and the statesman. What are you going to do with this abandoned population of the streets? Will you gather them in your churches? It is not the will of your heavenly Father that one of these little ones should perish. If you have ten respectable children in your class, gather in ten that are not respectable. If in your Bible-class there are twenty young men who have come from Christian homes and elegant surroundings, let those twenty young men go out and gather in twenty more of the young men of the city who are lost to God and lost to society. This outside population, unless educated and restrained, will work terror in ages that are to come.

FOLLOW THE CLOUD.

All that the children of Israel had to do in the wilderness was to follow the cloud. If the cloud rested, they rested; if the cloud moved forward, then they moved as it did. I can imagine the first thing Moses or any of the people did when the grey dawn of morning broke, was to look up and see if the cloud was still over the camp. By night it was a pillar of fire, lighting up the camp and filling them with a sense of God's protecting care; by day it was a cloud shielding them from the fierce heat of the sun's rays and sheltering them from the sight of their enemies.

Israel's Shepherd could lead His people through the pathless desert. Why? Because He made it. He knew every grain of sand in it. They could not have had a better leader through the wilderness than its Creator.

And, sinner, can you in all your difficulties, or doubts and fears, have a better leader than Jehovah? Oh! I like that good, old hymn:

"Guide me, O Thou great Jehovah,
Pilgrim, through this barren land!
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of Heaven!
Feed me till I want no more."

Yes, this is the true prayer of the bewildered sinner. God is able, and still more, He is willing to lead us.—*D. L. Moody.*

INTERNATIONAL S. SCHOOL LESSONS.
1887, Second Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. June 5th.

THE MANNA.—Ex. 16, 4—12.

GOLDEN TEXT:—Jesus said unto them I am the bread of life.—John 6, 35.

After the crossing of the Red Sea, the children of Israel moved southward, and in a march of three days in the wilderness of Shur, the people greatly suffered on account of scarcity of water. Coming to Marah where there was an abundance of water, but so bitter that it could not be drunk, Moses, by God's command, made the waters sweet and fresh. From Marah they journeyed to Elim, where they found 12 wells and a beautiful grove of palm trees. Leaving Elim they struck out through the wilderness of Sin. It was here that they experienced a scarcity of food and commenced to murmur against Moses and Aaron, v. 1—3. The chief ground for this murmuring was that they looked rather to Moses than to God as their leader. Our lesson to-day treats of the manner in which (1) God satisfied their murmurings, (2) Supplied their wants, (3) Showed the people his glory.

I. *God satisfied their murmurings.* As God was the real leader of the Israelites, while Moses and Aaron were only instruments in His hand, the murmurings were not against them but against God, God spoke through Moses to the people, and told them they should be fed with food direct from heaven. He was leading the Israelites through different processes of discipline; here in the fact that they were to gather daily of this bread, we see an illustration of one of these processes. They were to learn a daily dependence on the Lord. The Lord intended to bring them to a home of their own, and give them laws whereby they should govern themselves, but they must first be tried step by step whether they will walk in his law or not. From v. 5, we conclude that the observance of the Sabbath was an old institution. The Israelites, that they might keep the day holy, were to lay up and prepare their food the previous day. Here we again find a step in discipline for the reception of the Law.

II. *Supplies their Wants.* At even, v. 6—this evening. As above stated, the people confided too much in their human leaders, hence when the trials came, came also the complaint against the human. Remembering this we see the force of the words of Moses and Aaron in v. 6, declaring that they should that evening become aware that the Lord had brought them out of Egyptian slavery. The Lord was about to feed them with flesh in the evening and with bread in the morning, and in thus providing for their sustenance they should know the power and see the glory of the Lord. "This very evening ye shall learn that it is Jehovah, that is redeeming you, when you see the quails covering the ground, and to-morrow morning ye shall learn the glorious character of God, his majesty, power and goodness in providing for the wants of his people, when ye find the ground covered with bread," v. 7.—TODD.

III. *Showed them His Glory.* That God's presence and glory could be proved to the people they were commanded to assemble before him and he manifested himself to them in the cloud.

Our golden text refers us to one of the finest lessons Jesus taught concerning himself. He makes use of this incident in our lesson to represent himself to the Jews, and to the world in general as the true and living bread from heaven. As the manna was food from heaven, so is Jesus sent by God to be the bread of life for his children. The manna was for God's people,—so is Jesus given as bread to believers, it can only be received in faith. The manna sustained the body through the wilderness of Sinai, so Jesus sustains the spiritual life through the wilderness of this world. The manna had to be renewed daily, so our spiritual food must be continually fresh. The manna was to be gathered in the morning, this is a lesson to seek Christ early; he should be the chief object of our solicitudes and desires, so Jesus must be received—gathered into our hearts by a believing appropriation of him to our souls. The manna if laid up and not used was spoiled, so Christ preached and offered and yet not personally received, will be the savor of death, and expose such to more aggravated punishment. Where the manna was neglected it was lost, so Christ not received now will not benefit us hereafter.

Jesus the Bread of Life, let me partake of thee,
Thou knowest all my needs; thou gav'st thyself [for me,
Thou alone do'st provide, whatever may betide,
Feed me I pray.

Lesson 11. June 12th.

THE COMMANDMENTS.—Ex. 20, 1—11.

GOLDEN TEXT:—Jesus said unto him, Thou shalt love thy God with all thy heart.—Matt. 22, 37.

The time of this lesson is 1491 B.C., just fifty days after the institution of the passover, on the night when the Israelites left Egypt. Hence we have the Penticost. i. e., fiftieth,—the feast celebrated for the giving of the law, fifty days after the annual feast of the Passover, corresponding in the new dispensation, to Whit-Sunday, celebrated for the pouring out of the Holy Ghost, the fiftieth day after Easter. After the incidents of our last lesson the people journeyed towards mount Sinai whence God had directed them that he might give them the Law. This occurred the third day after their arrival. Two days were required for the ceremonial purification of the people in order to be fitted to come before a holy God.

I. *The Preface to the Ten Commandments,* 1, 2, God spake. The people were now in Divine presence and heard the voice of God, but his visage was veiled from their sight. He spoke the words and also wrote them on two tables of stone. The first four commandments which are supposed to have comprised one ta-

ble, and which relate to our duties to God, constitute our present lesson. Before giving the Law, God lays down a three-fold foundation of the obligation to keep the law: (1) I am the Lord.—The Creator, the Author, and therefore Governor, of all persons and things. (2) Thy God. The possessive *thy*, points to the covenant between God and his people. They were *his* people, and he was their God; therefore they should obey his laws. (3) Brought thee out of the land of Egypt. He was their Redeemer; love and gratitude should lead them to obedience. This three-fold foundation is necessary for every believer, when hearing and receiving the commandments. He must know that they come from the Lord, the Creator, Author and provider of all things, from God, who has covenanted to be our God; from a Redeemer who has saved us from the bondage of sin and for us fulfilled the Law.

II. *First Commandment*, v. 3. "Thou shalt have no other Gods before me." To have a god is to love an object supremely. What a man most loves is his god. Every one has some god. The Lord enjoined upon the Israelites that they should have no other object of worship before or beside himself. He saw the dangerous inclinations of the Israelites. In Egypt they lived among an idolatrous people; they were journeying to a place where the true God was not known. They were also in danger of man-worship and forgetting their true deliverer.

III. *Second Commandment*, v. 4—6. This command shows the manner in which the Lord will be served. It forbids the worship of God in a false and unspiritual manner. God must not be represented as an object of worship, in deed nor imagination by any image or likeness of anything in heaven, in earth, or in the water. A reason and penalty is attached to this commandment. The reason is—"I am a jealous God. Since He is a living, loving, life-giving, life-sustaining, and saving God, he has a right to and can be a jealous God. He must have the first place in our hearts. The penalty is—"Visiting the iniquity of the fathers," etc. The history of the world shows that the ungodliness, sins, and disobedience of the fathers, are as a rule followed by the sons. "Only grace," says Murphy, "interrupts the succession of sin," and his grace is here expressed with —showing mercy—or favor to the guilty, "unto thousands that love me and keep my commandments." God punishes only to the third or fourth generation, but his delight is to bless to the thousandth.

IV. *Third Commandment*, v. 7. This commandment forbids (1) Cursing and swearing. (2) All careless, trifling use of God's name, in speaking, in reading, and in singing. (3) It forbids all irreverence in the house of God. (4) All empty form of religion, without its spirit. Under the old dispensation it did not forbid the use of judicial oaths, while under the new we have this commandment supplemented with "swear not at all." The Lord will certainly punish the sin of profanity and other irreverent uses of his name.

V. *Fourth Commandment*, v. 8—11. This command enforces the keeping of the seventh day as a day of rest. We infer from this command that the Sabbath did not originate here, but that it was an institution observed, probably from the creation. But not only was it to be kept as a day of rest, but also as a holy day; a day devoted to God's service. This commandment not only enjoins rest for one day out of seven, but with equal force, work for six days. The only means for preserving the Sabbath lies in God's command to keep it sacred to him. "When Sunday becomes a day of pleasure it ceases to be a day of rest." One of the first essentials of true Sabbath-keeping, is to give others the benefits of the Sabbath, as well as ourselves. All pleasuring which keeps others from rest, all riding, excursions, great dinners, open libraries, operating cheese and butter factories, are absolutely forbidden; because they compel others to work when God commands them to rest, and us to let them rest.

These Commandments Christ sums up in the words of our Golden Text,—"Thou shalt love the Lord thy God with all thy heart."

Lesson 12. June 19th.

THE COMMANDMENTS.—Ex. 20, 12—21.

GOLDEN TEXT:—Thou shalt love thy neighbor as thyself.—Matt. 22, 39.

The four commandments of our last lesson, comprising our duties we owe to God, constitute the first table of the Law. The fifth is a fitting transition from our duties toward God to our duties toward our fellowmen, or the second table; for through all the earliest developments of the youthful mind, the parent stands in the place of God to the child.

I. *Fifth Commandment*, v. 12. In this commandment is expressed a positive injunction of Almighty God, to the active exercise of a specific duty, with the promise of a particular blessing attached to it as a reward. It is "the first commandment with promise." The word *honor* expresses far more than *obey*. The right of the father to command, and the obligation of the son and daughter to obey, may cease when they have attained the station, and assumed for themselves the cares and responsibilities of manhood and womanhood, but their obligations to honor their parents must continue while they live. To honor parents is to love them, hearken to their teaching and obey their commands. Treat them with respect, show them kind attention, and assist them in need. Labor to supply their wants, promote their comfort, and do them all the good possible. The particular blessing attached to this command, is, "long life." To the Israelites this promise meant a long possession of the land of Canaan.

II. *Sixth Commandment*, v. 13. "Thou shalt do no murder," Rev. Ver. The general duty enforced by this commandment is the sacredness of human life. It forbids, (1) the taking of the life of another; (2) the taking of one's own life; (3) whatever is injurious to our lives, as gluttony, intemperance, dissipation, unhealthy fashions, and uncleanness; (4) selling intoxicating liquors as a beverage, and adulterated food; over-working those in our employ; (5) anger and hate, is the spirit which causes murder, Matt. 5, 21—25. "Murder shows the true spirit of the devil, who was a 'murderer' as well as a 'liar', from the beginning."

III. *Seventh Commandment*, v. 14. "Thou shalt not commit adultery." This forbids all unchastity in thought, word or deed. It also forbids all those things which tend to this evil: (1) bad company; (2) bad sensual reading and engravings; (3) dancing; (4) theatres, which arouse sensual feelings, and bring into low company.

IV. *Eighth Commandment*, v. 15. "Thou shalt not steal." This law forbids us to appropriate to our use what belongs to others. It implies the individual right to hold property, and forbids every improper violation of this right. This law is violated, (1) by dishonest tricks; (2) by taking the advantage of another's ignorance; (3) by false measure; (4) by gambling and raffling; (5) by all business which injures the life and property of others, as,—selling intoxicating liquors, obscene pictures, papers, &c.

V. *Ninth Commandment*, v. 16. "Thou shalt not bear false witness against thy neighbor." This is the application of the law of love to the reputation of others. This command, though it can primarily be applied against false testimony in court, is aimed at lying in general. It includes also all evil speaking, the telling of what is not known certainly to be true, and the telling over of the truth, when the object is to injure the reputation of another, without any justifiable reason.

VI. *Tenth Commandment*, v. 17. "Thou shalt not covet," etc. Covetousness is a desire to possess what others have, the desire being so strong as to make us unhappy and envious. It is not a mere desire for more, for that is a proper desire, if kept in bounds; but a desire for more uncontrolled by reason, or conscience, or the Word of God; a desire which is willing to gain at the expense of others, or of better things. It is the prelude to other and more heinous crimes. This sin may be cured (1) by cultivating true Christian contentment.—Heb. 13, 5; (2) by true brotherly love.—Rom. 13, 10; (3) by the true Gospel coveting.—1 Cor., 12, 31; (4) by a self consecration to God.

These commandments Christ sums up into the one of our *Golden Text*, and like that of the last lesson puts it in the positive form, instead of in the negative as here put. Jesus also teaches that the commandments are not the means of salvation but the law of the kingdom of heaven which those who are his, will obey.

VII. *Fear the Result of the Commandments*, v. 18—21. The words of the Law were pronounced in trumpet tones, amid the smoke of Sinai, so loud that they could be heard all over the plain on which the people stood. This impressed upon the people the terrors of disobeying such a law of such a God. The Law given in such a manner brought to their remembrance their former sins, filled them with fear, and made them feel the need of a mediator. So they desired Moses to speak with them instead of God direct.

This is still, and ever will be, the true working of the Law of God upon sinful man. It will awaken a fear of terror before a just and righteous God; and the need of a mediator. This mediator is provided for man, in Christ Jesus. By him this slavish fear is removed and a child-like, loving fear inaugerated.

Lesson 13. June 26th.

REVIEW.—Twelve lessons concerning God and his people of old.

TOPIC.—The Redemption of God's people.

GOLDEN TEXT:—Thou hast redeemed us to God by thy blood.—Rev. 5, 9.

The lessons of this quarter extend over a period of 238 years, from the time of the selling of Joseph into Egypt, 1729, to the giving of the Law on Mount Sinai, 1491 B. C.

In considering the redemption of God's people in these lessons we notice:

Lesson 1st.—That Joseph, the one who was afterward to be an instrument of redemption, and a type of the great Redeemer that should come and redeem unto himself, by his blood, a peculiar people "out of every kindred, and tongue and nation," was himself sold as a slave, and placed into circumstances requiring redemption.

Lesson 2nd.—In this lesson we learn the manner in which he was redeemed, viz: By the spirit of God in him, prompting him to virtue and chastity, giving him wisdom and favor with man.

Lesson 3rd.—In this lesson we learn how the sons of Israel were saved, redeemed, and preserved from a great famine, from anger against themselves and their former sins against Joseph.

Lesson 4th.—This lesson teaches us how Joseph was restored, or redeemed unto his father, and how he sustained his father in his old age.

Lesson 5th.—In this lesson we have an account of the bondage and oppression under which the Isrealites were held in Egypt, which was a period of training for them that they might learn to value redemption when God would send it.

Lesson 6th.—This lesson gives us an account of the preservation and training of the final redeemer of the Israelites from this bondage.

Lesson 7th.—Here this redeemer is called to his work and receives the promise of God's presence and assistance in the work of redemption.

Lesson 8th.—Here is given an account of the outward act required for redemption and the institution of a perpetual memorial of this redemption.

Lesson 9th.—This lesson teaches of the final and utter deliverance from the hands of the oppressor, and the beginning of a new life following redemption.

Lesson 10th.—Here we have food to sustain the redeemed on their journey through the wilderness; and their particular duties for the acquirement of this food.

Lesson 11th & 12th.—Here we have an account of the law for the redeemed: subjecting them to God as their redeemer, and of their relation to one another; and the need, awakened by this law of a mediator.

These lessons can be made practical by applying them to *Redemption from Sin*, and had I

space and time, I might point out these spiritual applications in each lesson; but as this has already been done in the notes on the respective lessons I refer the reader to them. Suffice to say here that sin is a worse master than the Egyptian taskmaster, it is a worse bondage than Egyptian slavery, and a more terrible enemy than Pharaoh's army. God wants to deliver us from this slavery. He has raised up a great Redeemer, who has paid the redemption price with his blood. And if we are truly willing to be redeemed we can accept of this redemption by faith and following our Redeemer. In doing so we can often see wonders of grace. Enemies are overthrown. Trials and difficulties train us. Bread is sent from heaven. We willingly observe the religious ceremonies, not as means, but as blessings of redemption. The law of love,—the sum of the commandments is observed. We look forward to a final redemption from the body of flesh and an inheritance in the land of promise,—heaven, and join in the redemption song, Rev. 5, from which our golden text is taken.

MARRIAGES.

KRUGER–KLINE.—On the evening of April 21, 1887, in Philadelphia, by N. B. Grubb, Charles O. Kruger to Emma Jane, daughter of Peter R. and Mary Kline, all of Philadelphia, Pa.

DEATHS.

RUTH.—On April 2, 1887, in Philadelphia, of the infirmities of old age, William S. Ruth, aged 73 years, 10 months and 9 days. Funeral services in First Menn. Church on April 5, by N. B. Grubb. Text: For me to die is gain.—Phil. 1, 21.

HALLMAN.—On April 13, 1887, in Pottstown, Frederick William Hallman, aged 56 years, 7 months and 23 days. Interment at Keely's church cemetery. Funeral services by W. S. Gottshall, assisted by Moses Gottshall.

BATZEL.—On April 15, 1887, near Delphi, Sarah Anna, daughter of Milton and Lizzie Batzel, aged 5 months and 27 days. Interment at Keely's church cemetery. Funeral services by Moses Gottshall.

BATZEL.—On April 17, 1887, near Delphi, Milton, son of Milton and Lizzie Batzel, aged 3 years, 2 months, and 3 days. Interment on the 21, at Keely's church cemetery. Also on April 17th, in the same house and buried on the same day and place, Clayton Jonas, an uncle to little Milton, and son of Jonas and Elizabeth Amanda Dice, aged 12 years, 1 months, and 5 days. Rev. W. H. Stauffer spoke at the house and W. S. Gottshall in the church. This was a sad occasion, these being the last of four carried out of the same house in less than a week. All died of measles.

STELTZ.—On April 23, 1887, in Frederick, Elizabeth, wife of Hiram Steltz, another victim to the measles, aged 36 years, 9 months, and 5 days. Interment at Falconer Swamp Reformed cemetery. Revs. Moses Gottschall, L. J. Mayer and W. S. Gottshall officiated.

(CONFERENCE REPORT.—Concluded.)

tee for home mission shall appoint the ministers. The report on the Souderton mission was accepted. The committee was re-elected.

Bro. J. S. Moyer read a paper on the question: What is included in the work of home mission and what ways could be devised to conduct the work with better success? After the singing of a hymn and prayer the session adjourned.

WEDNESDAY MORNING.

The session opened by singing, reading of 2 Tim. 2; 1–19, and prayer by the chairman. Bro. Moyer's paper was discussed and accepted with thanks.

The following questions were discussed and laid on the table: "What could be done in case some one would ask to be immersed at his baptism?" "Would it be against the constitution of our denomination to admit to full service newly elected ministers as soon as they have been found able and faithful?"

The following motion was brought before the Conference and unanimously adopted: "Acknowledging the pernicious influence on body and soul, which the manufacture, sale and use of intoxicating drinks exert on mankind we rejoice at the steps which our state-government has taken for the suppression and final prohibition of this evil. We acknowledge it to be the duty of every christian to take a decided stand for suppressing this evil and in no way neither by word nor action to promote the sale or use of intoxicating drinks.

Resolved that the Conference is glad that Bro. Cassel is interested in the history of our denomination, and that a committee of three be appointed to examine his work and if approved to recommend it to the congregations. C. H. A. van der Smissen, A. B. Shelly and A. M. Fretz shall act as such committe.

Resolved to have the next General Conference held in West Swamp. Resolved to hold the next Eastern Conference in Springfield. Bro. W. Gottshall and C. van der Smissen are appointed to lead the services. Heartfelt thanks were tendered to the Hereford congregation for their hospitality. With prayer and song the Conference adjourned.

A. B. SHELLY, Chairman,
C. H. A. VAN DER SMISSEN, Sec.

MENNONITE MISSION FUND.

Deep Run Sunday-school, - -	$3.47.
Gottschall's Congregation, - -	6.36.
Ellen Plank, - - - - - -	1.00.

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., JULY, 1887. NO. 10.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

For the Mennonite.

A GLANCE AT THE FIGURES.

BY JOSEPH S. TAYLOR.

That is a very interesting report which secretary C. H. A. van der Smissen prints in the June MENNONITE. Some points which have been debated in these columns recently are now securely beyond dispute. The publication of such a report in the English language for the benefit of the membership of the church justifies, almost alone, the expense and labor involved in the publication of the MENNONITE. Whenever a fact has been reduced to the exactness of the mathematical form, it may be safely relied on. The report is peculiarly valuable because it is a bare statement of facts. The only source of regret is the lack of uniformity and fullness in some of the congregational reports. We hope the importance of these records is sufficiently patent to all concerned to prevent a recurrence of so serious a defect.

PROGRESS OF MEMBERSHIP.

And, first, what does the report show as to the "decrease by death" being more rapid than the "repletion from the ranks of the young?"

The figures are: Increase by baptism, 66; by letter, 26; total, 92: decrease by death, 18; by removal, 4; net increase, 70.

It must be added, however, that out of a gross increase of 92, 67 are reported *by two churches alone.* A hopeful sign is the fact that 66 came in by baptism, showing that the church is really *producing* fruit, not merely enjoying the fruit of others.

The net increase of membership is 5.7 per cent. I notice this is the report of the seventy-sixth Conference. An annual increase of 5.7 per cent. would double the membership in about fifteen years. On this basis I have made a table showing the membership in fifteen year periods during the next seventy-five years:

TABLE OF MEMBERSHIP OF E. CONFERENCE.

Years		Members	
1902		2568	
"	1917	"	5136
"	1932	"	10,272
"	1947	"	20,544
"	1962	"	41,088

By a similar calculation I find that the increase of population in the U. S. between 1870 and 1880 was about 2.5 per cent. per annum. The increase of the Roman Catholic church during the same period was 3.5 per cent.; and of Evangelical churches, the increase was 8 per cent. It would seem then that the Mennonites in Eastern Pennsylvania are ahead of the population, ahead of Roman Catholics, and behind the average of Evangelical churches.

CONTRIBUTIONS.

A pretty safe datum of spiritual life in a church is the increase by conversion or confession of faith. Another test is the contribution box. In short, we generally know the condition of a church by the *people* that go in and the *money* that goes out. It is true that money is only one of many things that may be given by a church. If the members carry on a mission and a Sunday-school and a soup house, where they contribute time and labor which others devote to self-gratification, they contribute just as truly—and may be more so—as if each of them made out his check for fifty or a hundred dollars. But the strange part of it is that those who contribute time and labor and thought usually give also most of the money. And conversely, exceptions excepted, those who labor less give least. Take this report. Where does most of the money come from? Not always where the most members are; but where most *came in*; where the greatest activity is.

According to Bro. van der Smissen's figures, 1284 members contributed $1048.53 for missions, foreign and home. This is an average of 82 cents per member.

In 1880 the total contributions in the U. S. for missions amounted to about $5,000,000—an average of 12 cents for every nominal Christian.

During the year 1884 the Protestant Episcopal Church in America contributed 74 cents per capita. The New York Conference of the Methodist Episcopal Church gave the same year an average of 73½ cents per member.

It is therefore evident that, however much the Mennonite Church of Eastern Pennsylvania may fall short of its own ideal or the requirement of the Gospel, it compares very well with other prominent Evangelical churches in the matter of missionary endeavor.

In addition to this money, I understand much clothing and bedding has been contributed by the churches of the Eastern Conference.

In view of the smallness of the amount at command and the inevitable expense of carrying on independent mission work, we think it is worth serious consideration by the church whether she is now doing, with the means at hand, the greatest possible good to the greatest possible number. This applies especially to the so-called Foreign Mission work. An important consideration is whether, if the Board contributed its funds to other approved organizations, more good might not be accomplished at less expense. For instance, at Carlisle, Pa., and at Hampton, Va., there are government schools for negroes and Indians, partly dependent for support on the bounty of christian churches. Captain Pratt will tell you just how many dollars it takes to maintain a scholar at his school. He has the necessary machinery to make a small amount of money effective, which might produce no result whatever if expended in an independent effort. There are similar mission schools in China, in Syria, Italy, Turkey, and Africa. Money given to any of these institutions is wisely expended, produces definite and tangible results, and involves no expense.

We make also a suggestion in regard to the Home Mission fund; namely, that it is too small in proportion to the Foreign Mission fund. We seem to be neglecting the heathen at home. In this very report I find a call for a chapel at Souderton. If God should put it into the heart of some brother to build that chapel it might do more to stimulate the missionary zeal of the church than a thousand dollars sent into the wilderness.

THE SUNDAY-SCHOOL.

Another hopeful sign is the large number of children in the Sunday-schools of the Conference. If the Sunday-school accomplishes its end, 1018 scholars means 1018 recruits drilling for the army, which is the church. I wonder whether we all feel the transcendent importance of the Sunday-school as a feeder of the church and a means of saving souls for Christ. You know the statistics. You know that so far as the chance of conversion is concerned it is generally "in youth or never!" How can we bestow too much fostering care upon the Sunday-school? Where could we exert our best efforts with a safer assurance of a rich reward? Where is the field with a better promise of a sure, quick and rich harvest?

We notice in this report that the growing churches, the giving churches, are the churches that have flourishing Sunday-schools. Let not the lesson be lost.

LET YOUR LIGHT SO SHINE.

During the year 1885, in the State of Texas, a young minister was sent out as a home missionary by his church to labor in the destitute places of his Presbytery. This being his first ministerial work and it being a difficult field, there were naturally many things to discourage him as well as much to rejoice his heart.

He toiled on throughout the year and met with more than usual success for one so inexperienced, but yet, when his year's engagements were ended, he was discouraged, thinking he had done so little for the Master. Before his engagements for that year had closed he resolved to prosecute his studies and further qualify himself for his chosen life work.

Shortly afterwards while in school he received a letter from a good lady, a member of his former congregation, a part of which was the following:

"I was deeply impressed with and was led to lead a better life by your deep piety and consecration."

So we see what silent preaching can do. This young minister was not aware of this circumstance until he was informed by that good woman. That was perhaps only one good deed among many that he had unconsciously done by letting the light of Christ shine through him.

The great Master of the vineyard has intended that all who profess to love and serve him do something if no more than obey that single command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Surely every one can do that, and oh, what a power for good, though silent as the deep-running water!

Though we may not be so fortunate as that young minister, being made to rejoice over the good he had done by being notified of it, yet in the great day we may be made to rejoice with the joy that is "unspeakable and full of glory" when the "books are opened and there we see for the first time that many perhaps, attribute their salvation to the "godly walk and conversation of you or me, if we will "let our light so shine."

A GENTLE REMINDER.—An old man and a young man were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright and piercing eye. The young man swore a great deal; until once when they stopped to change horses, the old man said to him, "I perceive by the registry books, that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to *swear*, you will oblige me if you will *caution me about it.*" The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was—JOHN WESLEY.

Self supreme will blight life, self subdued will find life. The true source of power to help us to overcome selfishness is the life, cross and spirit of Jesus Christ. —*Dr. R. R. Booth.*

GNAWING A FILE.

The rat who gnawed a file, supposed himself to be making good progress, as he saw the pile of white chips slowly increasing under his labors. But when he found he had used his teeth up, it put a different face on the operation. When the contest is between teeth and file, the file is sure to have the best of it; and there are several things in this world that are harder even than a file, and whoever tries his teeth on them, is sure to suffer.

Truth is one of the files that men have been gnawing at for generations. Men misrepresent, confute, distort, and defeat it. Hierarchies and ecclesiastical organizations fight against it, and think they have crushed it out of existence; but when the teeth are gone, the file remains; and when the champions of error have passed away, truth remains undisturbed and unaltered.

The Bible is a file on which many a rat has tried his teeth. They have been gnawing at it for generations, and making abundance of chips,—but where are they? They are in oblivion, where others of their imitators will soon be if they do not cease to make war against the Word of God which "liveth and abideth forever."

Personal honesty, uprightness, and true Christianity, are more durable than files, as those who assail them find out at last, to their cost. No matter how bitterly men may with persecution and falsehood assail the servants of the Most High, they will abide the test. All Asia may turn away from Paul, but so long as Paul does not turn away from God, he will abide, while apostate churches perish and useless candlesticks are removed out of their places. And though men may do wrong from motives of expediency, and turn their backs upon men of honest and upright character, seeking the favor of the crooked and the tricky,—turning out John the beloved disciple because Diotrephes who loveth to have the pre-eminence has come in, and casting out men of clear heads to make room for men of stiff necks; yet whoever sets himself thus at war with the principles of righteousness and truth, will find that he is gnawing a file, that his work will perish, and those whom he has assailed will stand.

The principles of Christian liberty are enduring; for Christ has made his people free. Men may make war upon them, thus making the hearts of the righteous sad, and driving from them the good, the steadfast, and the true, but they are gnawing a file; and in their warfare against the right they become narrow, and juiceless, and powerless, until they are fain to beg those whom they have rejected and cast out, to return and help them out of the slough into which they have plunged themselves, and assist them in breaking down the stone-walls which they have built about themselves.

Good friends, if you wish to fight any one, fight the devil, and set yourselves in opposition to wrong and falsehood, in every form and guise. But do not think to prosper in any course of wrong-doing; and do not think to achieve progress or success by gnawing a file.

IF YE FAINT NOT.—In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by one who had long been an infidel. He had a praying wife, but he would not listen to her; would not allow their minister even to take dinner with them; would not look at the Bible; would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day at twelve o'clock she would pray to God for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give up. Six months more went past. Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead He will answer my prayers." When she had got to that point it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he did not come in. She waited for him some time, and finally looked for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was, praying with agony at the same bedside where she had prayed for so many months, asking forgiveness of his sins. And this is a lesson for you, who have infidel husbands. The Lord saw that woman's faith, and answered her prayers.—*Christian Statesman.*

CONDEMNED—OR FORGIVEN?—Will you take a little time alone, perhaps this evening? Take a paper and pencil; and after you have honestly and fairly thought on your own state, and weighed your own condition before the Lord, will you write down one of two words? If you feel that you are not a believer, write down this word—"*Condemned*;" and if you *are* a believer in Jesus, and put your trust in him alone, write down this word—"*Forgiven.*" Do it, even though you have to write down the word *condemned.*—*C. H. Spurgeon.*

I would rather that my two boys would make their way through this world making brick, or laying brick, or in doing any other humble toil in this world, and do it in perfect ignorance, but in honesty and godliness, then have them have the best scientific and philosophical education to be got in this world, if it is going to make them infidels and blasphemers of God."—*S. Small.*

NOAH'S WINE-DRINKING, OR A SHOT AT THE DECANTUR.

BY THEODORE L. CUYLER, D. D., IN THE "SUNDAY-SCHOOL TIMES."

It is a curious coincidence that the one man in Scripture whose name is associated with a surfeit of water should be the first man who is associated with a surfeit of wine! There, in the very vestibule of human history, stands, or rather lies, the poor patriarch Noah, so pitiably drunk that shamed filial affection tries to cover him up till he gets sober. The hero of righteousness, who had faced a scoffing world, sinks like a helpless baby under the power of Alcohol, who is no respecter of persons; and, unless we are very much mistaken, that sleeping, snoring, senseless old hero has been depicted before the world as a perpetual object-lesson to teach the virtue of total abstinence.

1. Noah fell because he ran squarely against a law written by the Creator on every human body. God has inscribed several laws on our bodily constitutions against the use of intoxicating beverages; they are as true and immovable as the law of gravitation. One of these laws is that alcohol is not food; it positively interferes with wholesome alimentation. Yet millions of foolish folk have swallowed it to help digestion, until it has burned out their stomachs. Alcoholic drinks waste the vital forces. No sensible athlete, when training for a display of muscle, ever touches them. I was told by the most famous American pedestrian that nothing would be so fatal to his success, when engaged in a great feat of walking, as the slightest dose of whiskey, or even of wine. Science and experience point to the fact that every healthy human frame instinctively recognizes alcohol as its enemy, and tries to expel it. Science and experience testify that alcohol, instead of nourishing the body, impoverishes it; instead of warming it, it increases its liability to freeze (as Arctic explorers testify); instead of prolonging life, it breeds a legion of diseases; and, with a seductive smile on its face, it wields the stiletto of an assassin.

2. When Noah began to drink his wine, he did not stop until he was drunk, because there is a tendency in alcoholic beverages to produce excess. Every intoxicant has in it this quality, that it never satisfies, but awakens a constant desire for more. One glass creates a thirst for another glass. This is not the case with any wholesome food or beverage. Bread and beef do not breed excess; one glass of milk does not kindle a morbid thirst for two glasses next time. A healthful beverage satisfies healthful appetite; a hurtful beverage, like wine, ale, or brandy, stimulates appetite until it becomes an uncontrollable frenzy. Here lies the reason why it is so difficult to use intoxicants in moderation, and also difficult to reform an inebriate. Not more than one drunkard in twenty is likely to be reformed. Out of all the hard drinkers who have ever been received into my church, there has not been a single one who has not had some backward slips; some, alas! have reeled over into hopeless ruin! Teachers, tell your boys that the time to stop is before they begin.

3. Noah had a very clear head when he was sober, but wine made him a fool. Here comes in another law of the Creator against alcoholic drinks; namely, their tendency is to strike directly to the brain. Some drugs have an affinity for the spine, some for the heart; but a glass of whiskey or strong wine aims for the brain as surely as a hound makes after a deer. When it reaches the brain, it overthrows the reason, and often turns a man into a maniac. Sometimes, as in Noah's case, it stupefies the brain, and then it turned an eminent man of God into so pitiable an idiot that his own children covered him up to hide him. Alcohol, in striking the brain, strikes where mind and body meet,—strikes where it hits the immortal part, and poisons character,—strikes so effectually that it often sends body and soul into hell! Here lies the most tremendous argument for entire abstinence; and because intoxicating drinks are the means of sending millions to eternal perdition, is the very reason why pulpits, churches, and Sunday-schools should constantly keep this vital question of temperance in the foreground. Partly on account of climate, and partly on account of their nervous, impulsive temperament, the American people are in more danger from alcoholic drinks than any other people on the globe.

4. The laws which the Creator has inscribed upon our bodies are not contradicted by the laws which are written in his Book. There are several point-blank prohibitions of the use of intoxicants. Wine is declared to be a "mocker," and "strong drink a brawler; whosoever is deceived thereby is not wise." That solemn caution in the twenty-third chapter of Proverbs is all the more impressive as rendered in the new Revision: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent, and stingeth like an adder." One of John B. Gough's most vividly pathetic appeals for total abstinence is all condensed into that single verse: the fascinating witchery of the drink, and the swift sequel of damnation at the last. That is the Bible's way of dealing with evil things,—it points to the afterwards. Another scriptural recognition of the peril of intoxicants is found in Leviticus 10; 8, 9, where the priests were forbidden to touch wine or strong drink when they ministered in God's temple. Surely a Jewish priest in the sanctuary had no more serious work on his hands than a Christian has every day in serving his Lord and Master. A Christian is a "temple of the Holy Spirit" in whom Christ dwelleth. Surely his imagination should not be a brothel, or his body a tippling-house. The wine-cup is notoriously an inflamer of other impure and sensual appetites. The whole spirit of the New Testament inculcates self-denial, conquest of appetites, keeping down all incitements to fleshy indulgence, and the avoidance of every form of evil. It is a Puritanical book, in the best sense of that much maligned word. So careful was Paul, when writing to his abstinent Timothy, that when he advises him not "to drink water only" any longer, he suggests to him to "use a little wine," but that only as a medicine.

5. The more I study that golden precept of Paul, "It is good not to drink wine, nor anything whereby thy brother stumbleth," the more clearly I discover in it the beautiful law of denying a selfish indulgence for the sake of keeping my brother on his feet. I am responsible for the influence of my example. If my use of wine or ale, or any alcoholic drink, causes my neighbor to "stumble," then am I responsible, to a certain degree, for his fall. The drinking usages are the prime source of danger, as everybody acknowledges; if I drink, then I countenance and sustain these usages. If I refuse to buy, use, or offer intoxicants, I throw my vote against both dram-drinking and dram-selling. Now, if it is not my Christian duty to do my utmost to save my temptible fellow-men from the most prevalent and terrible curse in the community, then where under the broad heavens can there be a Christian duty?

6. Finally, the unanswerable argument for total abstinence may be put into this cast-steel formula: Alcoholic beverages endanger me if I tamper with them; they endanger my fellow-man if I offer them to him, or set him the example of using them. If Noah, the "preacher of righteousness," was not safe when he tampered with them, who is safe? The grace of God never will save a man who is fooling in the rapids of Niagara. "Keep back thy servant from presumptuous sins!" If any of our readers says, "My conscience does not forbid me to drink a glass of liquor," to such we reply, Then you must take the consequences of having such a conscience. Your conscience cannot change the essential nature of an intoxicant, cannot prevent its possible influence on you, or avert the harm of your bad example to others.

Before the flood, Noah preached faithfully to his neighbors: after it, he preached a powerful object-sermon to the whole world in favor of total abstinence from the drink. Every teacher ought to lead his class up to look at the pitiable spectacle. An ounce of prevention is worth ten tons of cure, especially when the cure is so difficult and doubtful. To suppress the dram-shop—law; to save the individual—love. And all the most effective efforts to save the young from the drink curse may be condensed into this single line, Stop before you begin!

THE ONLY SAFETY.

A man named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a Temperance society, he gave them his experience as a rum-seller.

"I have sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and the end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide.

"I have seen man after man, wealthy and educated, come into my saloon, who can now not buy their dinner. I can recall twenty customers worth from $100,000 to $500,000 who are now without money, place or friends."

He warned boys against entering saloons on any pertext. He stated that he had seen many a young fellow, a member of some temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rum-seller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of a saloon."

GOOD BOOKS.—Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard. Give us a home furnished with books rather than furniture—both, if you can; but books at any rate. To spend several days at a friend's house, and hunger for something to read, while you are treading on costly carpets and sitting on luxurious chairs and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind. Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read through being in the presence of books. The love of knowledge comes through reading, and grows upon it; and the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vice.—*Selected.*

Men fear old age without being sure of reaching it.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

A MORNING ORISON.

BY MRS. A. E. M.

Oh, for a holier walk to-day,
An inspiration new,
To finish in a happier way
The little I can do.

Oh, for a happy influence, Lord,
On the few lives I know,
To lead them with a silver cord
The little way I go,

Stooping in tender love to reach
The little hands below,
To fold them in my own and teach
The little that I know,

Dividing with more jealous care
These blessings that he gave,
Singing, so glad that others share
The little that I have;

Oh, may some soul, unused to soar,
Rise up on heavenly wing,
And leave the world the better for
The little that I sing!

O heavenly King, bestow thy grace,
Through the vale's darkness shine,
And finish with a holy peace
This little life of mine.

LET ALL THE FAMILY WORSHIP GOD.

The Bible clearly teaches that parents and children should worship God together. Thousands of families do not thus worship—not in the home, for they have no family altar; not in the Sunday-school, for comparatively few parents ever visit the school; not in the public congregation, for many children do not attend preaching; not in the prayer meeting, for many parents do not go themselves, and with few exceptions those who do, are not accompanied by their children. Would so many young men refuse to go with their parents and sisters to church, if they had been trained by their sides in religious service, in the formative period of their lives? Would so many married men let their wives go to church alone, if they had regularly sat beside their fathers and mothers in the church pew when they were small? Would so many parents permit their children to neglect Sunday-school, or attend alone, this school or that, as they please, if, when they were children, their parents had selected their school and led them toit? Who is so well calculated to create and sustain a summer atmosphere around the children, in the Sunday-school and church, as the parents whose hearts are overflowing with the love of God? The tree that brings forth the blossoms, devotes its roots, trunk, bark, branches and leaves to the task of developing those blossoms into fruit, using sunshine, shower, soil, atmosphere and the various gases which God has stationed near it, to lend their aid. So should parents hold fast to their offspring, and devote their energies to the important work of their conversion, and christian nurture, using the Bible, church, Sunday-school, and every help within their reach. The church should aim to bring more parents into the Sunday-school, and more children into her other services.

TO THE PARENTS.

The following simple and direct questions the writer allows himself to ask the readers of the MENNONITE who are heads of families, in order to remind them of their simple duty to God; and desires to throw them out as gentle hints to such who contemplate to establish homes for themselves. Please read them reverently and prayerfully:

Do you say grace at the table?

Do you have family worship daily, reading the Scriptures and praying?

Do you teach your children, as soon as teachable, to pray daily, on arising in the morning, as well as on retiring at night?

Do you either take or send your children to the Sunday-school?

Do you require your children to go to hear the preaching of the Word?

Are you as careful of their spiritual and religious training as of their physical and mental?

In a word, are you training your children for God and eternity?

Each parent ought to be able to answer these questions, each one of them, with a clear and distinct "Yes." Will you not ask God to bless and help you to do your duty towards the souls he has committed to your care?

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humanity will prove to be pride in full bloom.—*Spurgeon.*

Teacher, do your scholars love you, the school, and the lessons? If not, it is your privilege and duty to affect that love. Be loving and they will love you. Make the school a loving place and they will love it. Make the lessons interesting, personal and practical and they will love them.

Sin hardens the heart; cruelty dries up the sympathies; a passionate nature, like an over-heated oven, burns the best motives all into a crust; the man gets crusty. But the grace of the Lord Jesus Christ bathes the soul with heavenly dew, and enlivens it with sensibilities that quiver with the last touch.

FOR THE CHILDREN.

FULL OF THE BIBLE.

A boy went to Sunday-school regularly, and had many Bible verses in his mind. He was a temperance boy. So a wicked man in a pleasant manner invited him to drink with him.

"I thank you sir, but I never drink liquor."

"It will not hurt you."

"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder. I think it wiser not to play with adders."

"My fine little fellow, I like you. You are no child; you are fit to be the companion of a gentleman. It will give me great pleasure if you will drink wine with me."

"If sinners entice thee, consent thou not."

This was a stunning blow to the tempter. He gave up his wicked attempt and went back to his companions.

"How did you succeed?"

"That little fellow is so full of the Bible you can't do anything with him."

Every boy's mind and girl's mind should be so full of the Bible that wicked tempters cannot do anything with them. "Thy word have I hid in my heart that I might not sin against thee."—*Christian Standard.*

FIVE CENTS.

"Well, my boy," said John's employer, holding out his hand for the change, "did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents change, and there's only seventeen."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you change?"

But John shook his head: "No, sir; I counted that too. Father said we must always count our change before we leave a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks were red, but his voice was firm: "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for the five-cent piece that is hiding inside your coat sleeve?"

John looked down quickly and caught the gleaming bit with a little cry of pleasure. "Here you are?" he said. "Now it is all right. I couldn't imagine what had become of that five-cent piece. I knew I had it when I started from the store."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—three important things for an errand-boy. I think I'll try you, young man, without looking any farther."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said, in a low voice, "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you did'nt ask me."

"Exactly," said Mr. Brown; "and if you had done it you would have lost the situation; that's all. I need a boy about me who can be honest over five cents, whether he is asked questions or not."—*The Pansy.*

HOW OLD MUST I BE?

"Mother," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be?"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the one who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.

There can be no place in human life without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies shall never be at rest.—*L'Estrange.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, JULY, 1887.

HOME MISSION WORK.

One of the principal fields of labor, one that should never be overlooked and neglected by the christian church, is Home Mission Work. In our day it is almost universally admitted that the church owes a duty to the heathen nations, who are yet groping in darkness and to whom the Gospel of Jesus has not yet been preached. By far the greater part of the christian churches of to-day are putting forth strenuous efforts to have the dark portions of our globe enlightened by the light of the Gospel. And, although this work may not be carried on in a measure commensurate with the means and abilities of the church in general, a great deal has already been accomplished and many of those, who but a comparatively short time ago have lived in heathenish darkness, have been brought to the light of the gospel and have come to know and believe in the son of God as their Savior and Redeemer. But there still remains a vast amount of work to be done before the gospel is preached to all the nations. The time of rest has not come yet. Additional armies of missionaries and workers must be sent out, more and greater amounts of money must be furnished, and a still greater zeal for foreign mission work must be manifested ere the gospel of peace and redemption will have reached the hundreds of millions of heathens.

But in our zeal and endeavors for this part of the work of our Master, we *must* not and *dare* not forget our heathen at home, and neglect that equally important field of labor—*The Home Mission Work.* That there is a great deal to be done at home must be evident to all careful observers. All around us there are those who have not professed Christ and whose walk and conversation show plainly, that they have not yet experienced the saving grace of the Gospel. This applies to all places and communities. But more particularly is this the case in our great cities. The Philadelphia *Press*, while in a recent article speaking of the many murders and other crimes committed, says, "The church membership rolls of this city equal in number close to a third of the adults of Philadelphia." By this we see, that not even *one-third* of the adult population of Philadelphia are church members. And what are are the remaining two-thirds? Some of them are, no doubt, moral men and women. But christians, in the sense of the bible, they are not. They have neither professed Christ nor are they workers in his vineyard. But by far the greater portion of these two-thirds are not even moral in their conduct, but live in sin and crime. Thousands of them never attend church and are never brought under the influence of the gospel. Thousands of children are growing up without any religious and moral training, and the seeds of sin sown upon their young and tender hearts will in time bear a rich harvest of crime and ungodliness. And surely, Philadelphia is not an exception in this respect. Other cities are equally as bad and even worse than she is. It requires any amount of work to bring the Gospel to the low and degraded who are found in multitudes all over our land and more especially in our cities and larger towns.

And what is being done for these? It is true, city missions have been established, missionary Sunday-schools are instituted and a laudable amount of work is done. But how much more should be done! Churches have their fine and costly church edifices with their high salaried ministers; thousands are expended yearly for outward pomp and show; while thousands are perishing at their doors for want of the Bread of Life! And what are *we* doing in this work? We have our Indian Missions, and some may think that we are doing a great and noble work. We agree, our church is doing a noble work in trying to educate, civilize and christianize the Red Man. A work heretofore sadly neglected by the christian churches of our land. But Home Mission work has as yet not received our attention as it should. Even our own fields have not been properly cultivated as they should have been. There are a number of places where individual members and families of our church reside and where mission stations should have been established long ago. By not having an eye to this branch of work we are continually losing members. But it is not only where of our own members reside that missionary efforts should be made. The gospel of peace must be preached to the hundreds and thousands outside of every church organization. They must be invited to the marriage feast of our Lord. They must either be brought into our churches or the gospel must be brought to them. "Go out into the highways and hedges and constrain them to come in that my house may be filled."

But how shall this be done? We must have men and means to carry on this work. A portion of the work rests upon you, my dear brother and sister! Shall the church accomplish anything the individual members must do their part faithfully. No doubt, there are those amongst the readers of this article who might go and preach the gospel to these multitudes. There are others who have an abundance of means to assist in this work. We are in need of both. We must have men and women to preach and to teach, and we must have money to support these and to erect chapels and churches where they are needed. What will you do, my dear readers, towards the furtherance of this part of our christian work? Shall it be neglected on account of your unwillingness to help it along? Shall other churches do the work and reap the fruits thereof and we remain idle? It almost appears to me, that I hear the unanimous response, "No, this shall not be so. We too must have our Home Missions. Our church must no longer remain behind others in this highly important and necessary work." We are pleased to know that the spirit for Home Missions is more and more pervading our conference and with an active and earnest support from the congregations the future will bring forth more of this work than has been done in the past. S.

MINISTERIAL CONFERENCE.

The following programme has been prepared for our Ministerial Conference to be held on Monday, August 1, in the West Swamp church.

I. Exegesis, Rom. 8, 18–25 by C. H. A. van der Smissen.

II. Exegesis, 1 John, 5, 4–8, by J. S. Moyer.

III. Homily, Luke 16, 1–9, by Wm S. Gottshall.

IV. The signification, the worth and the necessity of baptism, by Allen M. Fretz.

V. The right use of the catechism, or the object and the proper method of conducting a series of catechetical lectures, by N. B. Grubb.

VI. Systematic Giving, by C. H. A. van der Smissen.

VII. Answering referred questions.

In the evening a Bible Reading will be conducted by one of the brethren present.

A. B. SHELLY.

The *Herald of Truth* in giving a sketch of the proceedings of the Mennonite Conference held near Sterling, Ill., says: "It was also stated, that the minister who is to lead in the service should be ready when called on; have his hymns selected and also if possible his text, and take up the service and carry it on without so much tarrying, which is sometimes very annoying to the congregation, and makes no good impression." We fully agree with the above and do not see why it should not be possible for any minister to have his text ready beforehand, as well as his hymns. We never like to see a minister hunt for a text before an audience, nor do we approve of it, when a minister tells his hearers that he does not know what to preach. Every minister *should* know what he wants to say before he gets up before an audience, and every one who has prayfully prepared himself as he should have done before he enters the pulpit, *does* know what he is to speak about. This trusting in the Lord without any forethought and meditation is simply tempting the Lord, who has not given us reason and the power of thinking to no purpose. We say therefore, ministers should not only have their hymns and their texts, but also their *sermons* ready when they know they are to appear before an audience and conduct services. S.

CHURCH NEWS.

BOYERTOWN, PA.—On Sunday, June 12th, a Sunday-school was started in our church at Boyertown. A bible class had been organized for some time already, and although the Sunday-school is but small yet, there are prospects of gathering in more. It was the privilege of the writer to be present at the opening of this school, and afterwards preach to a nice and attentive audience. S.

MARRIAGES.

SHELLY—STAUFFER.—On May 21, 1887, by A. B. Shelly, John S. Shelly of Milford Square, Bucks Co., and Lizzie Stauffer of Kraussdale, Lehigh Co., Pa.

KULP—MOYER.—On May 24, 1887, by A. B. Shelly, Harvey S. Kulp, and Mary Moyer, both of Richlandtown, Bucks Co., Pa.

TREFFINGER—HOLCOMB.—In Bedminster, May 14, 1887, by Allen M. Fretz, Jacob W. Treffinger to Lizzie Holcomb, both of Bedminster, Bucks Co., Pa.

DEATHS.

ROTH.—On May 12, 1887, in Milford, Bucks Co., Pa, John Roth, aged 79 years, 8 months. Interment at West Swamp. Funeral services were conducted by C. Z. Weiser and A. B. Shelly. Text: 1 Thes. 4, 13, 14.

BARINGER.—On May 20, 1887, in Richland, Bucks Co., Pa., Elias Baringer, aged 70 yrs., 3 months, and 4 days. Interment at Flatland. Funeral services by A. B. Shelly. Text: Rev. 14, 13.

WEISS.—On May 31, 1887, in Milford, Bucks Co., Pa., widow Anna Weiss, (nee Weinberger) aged 81 yrs., 7 mos., and 3 days. Interment at West Swamp. Funeral services were conducted at the house by Moses Gottschall and in the church by A. B. Shelly. Text: Isa. 8, 10.

FRETZ.—On May 8, 1887, in Hagleysville, Pa., Mamie, child of Allen W. and Mary Fretz, aged 1 yr., 2 mos., and 23 days. Interment on the 11th at Deep Run Mennonite burial grounds. Services by A. M. Fretz.

BORNEMAN.—In Boyertown, Pa., on May 21, 1887, Esther, wife of Isaac H. Borneman, aged 72 years, 4 months, and 9 days. Funeral on the 26, when A. H. Gottshall spoke at the house. At the church N. B. Grubb spoke English from Heb. 9, 27, and Moses Gottschall, German, from Sirach 41, 1–3.

SCHMITT.—On May 15, 1887, near Suspension Bridge, N. Y., Daniel Schmitt, aged nearly 82 years. Interment at Leib's cemetery on the 17, upon which occasion Jacob Krehbiel spoke, basing his remarks on Job 22, 21 assisted by Rev. A. Scott.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

DEAR BRO. FRETZ:

Upon my return from Kansas, day before yesterday, I found your letter of May 8th in which you express the desire to have something fresh from the mission field for your mission festival on May 30th. Fearing that my letter may not reach you by that time if I do not write to-day, I will use the brief space of time left me before departure of the mail, and send you a few items.

I was in Kansas last week, where I took three Indian boys and placed them into the school which Bro. Christian Krehbiel, the President of our Mission Board, is establishing in Halstead. Two other boys who are sickly, and who have been in Kansas for two years, I brought back with us to their homes. They are now staying with us.

The three boys I took up had never been in the land of actual civilization, and I need hardly mention the fact that the many new things which they saw,—the railroad, large bridges, big towns, smoking factories, electric lights, street cars, etc., evoked their intense interest and marked the line of travel with many an exclamation point. We hope that the stay in Kansas will benefit the children bodily, intellectually and above all, spiritually. Please remember our school in Kansas; it is a branch of the mission tree in Indian Territory.

This was my first trip to our new railroad station, Oklahoma, and over the new railroad to Kansas. Going to Oklahoma station we travel along the fertile and very beautiful valley of the North Canadian. The railroad runs through the much advertised and much praised Oklahoma country. Although that tract of land contains some beautiful sceneries, and some very fine farmland, water and timber, it is not, by very far, the land of milk and honey as eastern and western newspapers pronounce it to be. It is, like all all other portions of God's creation—only a part of "the valley of tears," which too, although made by the hand that is Divine, bears the mark of sin and imperfections, and is unfit for a permanent home for the child of God that seeks a better country.

We have 49 children in our school here in Darlington at present. Some of them are sickly as usual. I think I am safe in saying that not more than one-tenth of these tribes are perfectly healthy and I do not believe that they will ever increase. They are dying out fast and before many years will have rolled by, they will have dwindled down to a small remnant. It may become the sad duty of our mission to sing the funeral songs of almost the last Arapahoes. Our duty then stands very clear and prominent before our eyes. What is it? It is this: to do all in our power to make the evening of a dying generation light with the Gospel; to point this generation to the Saviour who has died for us and for them, and whose great loving heart longs for them. Shall we see them one by one drop into an early grave without having made every effort at least to make them acquainted with the great fountain of life,—with Jesus of Nazareth? But, dear brother, the fulfillment of this duty suffers no delay. We must go at it at once. "Well," you perhaps say, "we are at it." No we are *not*, because our strength and our means and our work are entirely inadequate to fulfill the great task. There is not only room, but there is an outcrying appealing need for two or three mission stations right on this reservation, but they can not be erected because the *men* and the *means*—the money is wanting. Furnish the means and the men and I will point you out in less than five minutes the most promising mission field on this reservation, where we could begin a grand work with a day school, and consequently with comparatively little money and few workers. O that God's Spirit would open the eyes, the heart and also, yes, also, the pocket-books of our people. Perhaps you say: "You lay too much stress on money." No, I do not. I fully realize that God's Word, earnest prayer and faithful work are the first and vital means for missionary work, but I also realize that money is absolutely necessary to carry on the missionary work among the Indians. And it is not giving, it is only loaning to our great Lord and Master, who will deposit the gifts in the heavenly bank of His great memory where they will bear greater interest than leather pocket books or in the safe vaults here on earth.

So let us be up and doing. Besides the Cheyennes and Arapahoes, there are the tribes of the Kiowas, Comanches, Caddoes, Kichitas, Poncas and Pawnees. who are all waiting for the bread of life and for missionaries to hand it to them.

Dear churches of Pennsylvania, shall we not see soon, very soon, two or three or more from your midst in these large harvest fields, gathering sheaves for the great Master? Oh, send them, send them soon. Pray for us, pray for our mission in its times of sore affliction, pray for your humble brother in Christ Jesus,

H. R. VOTH.

Darlington, Indian Territory, May 21, 1887.

The United Presbyterian Church of America has seventy mission-stations in Egypt, nine ordained foreign missionaries, sixteen female missionaries, one physician, eight native ministers, four licentiates, six theological students and 170 other native workers. There are twenty-three churches, with 1,843 communicants; sixty-five schools, with 5,414 scholars; sixty-two Sabbath-schools with 2,649 scholars. The mission was established in 1855 at Sialkot.

AROUSING OUR PEOPLE TO MISSION WORK.—We are pleased to see that the interest in mission work is not waning, but steadily increasing. Our people are rising to the realization of the import of Christ's commands, and the apostles' example. They are feeling that the time has come that they should assist in offering the Bread of Life and the light of the glorious Gospel of salvation to the famishing in spiritual darkness. We have long been hoping and praying for the coming of God's kingdom on earth, and have done very little, out of our immediate circle, toward hastening that glorious time. Our noble church, with its grand doctrine as taught by the Master and his apostles, has been established in this country for over two hundred years, with the heathenish and superstitious aborigines of the land, to whom,—I can not help but must say,—to whom by God's Providence we were sent to bear the Gospel light, all around us, and yet for almost that length of time withholding from them that light!

We seem to have followed the commands given to Israel upon taking possession of Canaan, Deut. 7, rather than those of the new dispensation,—*Go and teach all nations*, etc., etc. It is only a few years since we have made a beginning in this grand cause, and although we can not yet speak of great victories gained for the Master, we can rejoice in the fact that God is blessing our weak efforts, and that our people are aroused, and still rising in mission work.

Special seasons for arousing the people, and teaching them the import of this cause, are the mission festivals which are from time to time being held in all our churches. The Deep Run church held one of these festivals during Whitsuntide. Services were held on Sunday evening by by Bro. W. S. Gottschall assisted by the pastor. On Monday three services were held in which the brethren Moses Gottschall, J. S. Moyer, J. B. Baer, A. B. Shelly and N. B. Grubb participated. Collections were taken amounting to nearly thirty dollars which was devoted partly to the home mission work of our Eastern Conference, and partly to our foreign mission work. F.

EDICT OF TOLERATION.

The following important proclamation was printed in Hang-chau by the Governor of the Cheh-kiang Province, and has been circulated throughout the province. Similar proclamations have been issued in other provinces; and whether the local authorities have really issued them or not in every case, it has evidently been the intention of the Peking authorities to have them issued throughout the Empire. Friends, who have been praying for the fuller opening of China, will rejoice with us and take courage. Will not some of them join with the praying-band in China, who are daily asking God for one hundred new missionaries for the China Inland Mission during the year 1887? "Is anything too hard for the Lord?"

TRANSLATION.

Proclamation by Wei, Governor of Cheh-kiang, in favor of Christianity.

In the 3d Moon of the present year (April, 1886), instructions to the following effect were received from the Tsung-li Yamen [Chinese Foreign Office]: "The protection of Christian Chinese being provided for in the Treaties, and friendly relations having now been re-established between China and France, it becomes our duty to draw attention to the Imperial Decree issued in 7th Moon of the 10th year of Kuang Hsu (August, 1884), which laid down that wherever there was a chapel, proclamations should be issued with a view to securing harmony between the people and the converts."

At the time of the receipt of this despatch I gave the necessary directions, but, passing as they would through many hands, there has of course been danger of delay or error in their execution, and a possibility of the proclamation not having been uniformly promulgated.

In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me again to put the matter in plain terms. Know, therefore, all men of whatsoever sort or condition, that the sole object of established chapels of the various nationalities is to exhort men to virtue. Those who embrace Christianity are, as before, Chinese subjects, and both converts and people should peaceably pursue their calling, and not let mutual jealousies be the cause of strife between them. If cases come before the courts, the local authority should investigate them impartially, having regard only to the merits of the case, and not as to whether the litigant is a convert or not, and should give his decision quickly. Thus neither party will inflict injury on the other, each will pursue in peace and quietude his calling, and the desire of the State, to include in its kindly benevolence the men from afar (foreign missionaries) equally with its own people, will not, I trust, be frustrated.

From the date of this proclamation, any lawless vagabonds who make trouble, or stir up strife without a cause, shall be punished with the utmost rigor of the law. No mercy will be shown. So beware!

12th Year of Kuang-Hsu, 9th Moon, 16th Day. (October 13th, 1886.)

Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God himself saith thou shalt gather
It again some future day.

With my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word.

THE SABBATH SCHOOL.

The annual Sunday-school convention of the Eastern Mennonite District will be held in Schwenksville early in August. The exact time and the programme can not yet be announced but will appear in our next issue.

There are not a few Herods who still slaughter the innocents. Fashion murders many, ignorance murders more; those who neglect children, those communities who do not gather them into schools and churches, those who tempt the little ones to evil, those who sell them cigarettes or intoxicating liquors, those who over-work and over-burden them, all these are Herods. —*Peloubet.*

WHO IS LORD AND MASTER. *One is your Master, but ye are Brethren.* If the officers and teachers of a Sunday-school, stand and work unitedly, take advice from one another, close the door against the spirit of envy, and preserve a true brotherly relation among themselves, the school will be successful and flourish, and good fruits will be reaped for the church. Where such a relation does not exist, where the officers and teachers will not receive advice from each other, where personal honor is held higher than brotherly love, the school will never break through into the true loving, free and blessed atmosphere of the spirit of liberty.

Seldom has a better answer been made than that of a poor Irishman to a priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered "I was reading in my Bible, 'You shall read it to your children;' and, sure, the priests have no children."

"But, Michael," said the priest, "you can not understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your Reverence. If I can not understand it, it will do me no harm; and what I can understand does me a heap 'o good."

"Very well, Mike," said the priest; "you must go to the church, and the church will teach you. The church will give you the milk of the word."

"And where does the church get it but out of the Bible? Ah! your Reverence, I would rather keep the cow myself."—*Presbyterian.*

The Failures of science are among its richest contributions to Christianity—it has failed to discover any clue to the ultimate history of origins, any clue which can compete for a moment with the view of theology.—*Drummond.*

INTERNATIONAL S. SCHOOL LESSONS.

1887, Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES

BY A. M. F.

Lesson 1. July 3rd.

THE INFANT JESUS.—Matt. 2, 1—12.

GOLDEN TEXT:—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1, 21.

We now turn from the Old Testament to the New in our lessons. We began the year with an account of the creation; we begin the last half of the year with an account of the childhood of Jesus the author of the new creation. God created the world by his Eternal Son, whom he afterward sent to redeem the world. With the birth of Christ is ushered in the "new order of the ages;" the Redeemer of the world comes to be its king, and to make all things new. This is the central point of the world's history.

I. *Seekers Guided by a Star*, v. 1—2. The birth-place of Christ was, as it had been foretold by prophets, Bethlehem—house of bread. In speaking or teaching concerning the birth of Christ, we should not forget the fact that his existence did not begin with his birth as a man, but that, as John says, "He was in the beginning with God." "Now when Jesus was born." —Not just at his birth, but after he was born, and while still at Bethlehem; probably about six weeks after his birth. The visit of the shepherds was on the morning of the birth, the presentation in the temple about forty days thereafter, and the visit of the wise men, soon afterward. The wise men, or *Magi*, were originally a class of priests among the Persians and Medes, and formed the king's privy council, and who cultivated astrology, medicine, and occult natural science. Tradition has it that there were three. They were observers of the heavens, hence the fact that they were guided by a peculiar miraculous star. The wise men came to Jerusalem, as that was the capital and religious center of the Jews. And as would be natural, they went to Herod the king, and inquired for the new-born king. The object of their coming was to worship him, to show him homage. They recognized by the appearing of this strange star, the birth of one to whom honor was due.

II. *The Troubled King*, v. 3—8. The words of the Magi flashed to the mind of Herod, the truth that Christ must be born, which very much troubled him as he stood in danger of losing his kingdom. He believed in a coming Messiah, and was desirous to know what the Scriptures said concerning his birth-place; not for good but for selfish ends. After hearing the prophecy concerning his birth and a careful inquiry as to the time of the appearing of the star he sent the wise men to search carefully for the child. Why this careful inquiry and search? That he might go and worship him also? That was what he pretended, but he would "Seek

the young child to destroy him." The Jews had long been waiting for the Messiah, now when his advent was assured they were filled with dread, and commenced to plan for his destruction. What would be the move of his church to-day, should his second advent cry go forth?

III. *Worshipping the new-born King*, 9—12. The distance from Jerusalem to Bethlehem is about six miles. With what joy they traveled these last six miles of their long journey, when they noticed the very star that had, about five months before prompted them to set out to do homage to a king in a distant country, and that it guided them on their way to Bethlehem. It was not now a mere indicator, but a guiding star from Jerusalem—the city of law, to Bethlehem—the town of Grace. The character and moves of Herod, combined with the failure to find the child in Jerusalem may have caused suspicions and doubts in the minds of these would-be worshippers, but at the reappearing of this strange star, they were reassured of the success of their journey. "They fell down and worshipped Him,—and presented unto Him gifts." This is typical of the acknowledgement of Christ by the heathen, and symbolic of the world's tribute. Here we notice three facts,—first, the worship of the body,—*falling down*; second, of the soul,—*worshipping*; third, of our goods,—*offering*. The substance of these offerings were *gold*,—denoting loyalty; frankincense,—a type of prayer; myrrh,—hinting at the resurrection of the dead. After being guided by a star to worship Christ, they travelled according to the direction of God.

Lessons to learn:

1. The study of nature should lead us to God and to Christ.

2. Those are the only true *wise men* who use their learning to find Christ.

3. Wicked men are troubled by that which brings hope to the world,—as by revivals, temperance reform, preaching, etc.

4. In this lesson we have types of four classes of men which exist still; namely, (1) those who earnestly seek the truth, represented by the wise men; (2) those who rest in the letter of the truth, represented by the scribes and Pharisees: (3) those who are fearfully alarmed at the truth, represented by Herod; (4) those who are affectionate guardians of the truth, represented by Joseph and Mary.

Lesson 2. July 10th.

THE FLIGHT INTO EGYPT.—Matt. 2, 13—23.

GOLDEN TEXT:—He delivered me because he delighted in me.—Ps. 18, 19.

This lesson begins immediately where the last stopped—upon the departure of the wise men. Joseph had undoubtedly intended to make Bethlehem their future home. Our lesson shows us how this plan was changed, and how he subsequently came to make Nazareth their home. Let us consider:

I. *The Child Jesus in Danger*, v. 13. God knew the intent of the cruel Herod. The prophecies were to be fulfilled; so God permitted Herod to carry out his work, but protected and delivered Jesus. An angel told Joseph in a dream, of the danger and how to escape. God gave the directions, how, where to, and how long.

II. *The Child Jesus in Safety*, v. 14, 15, 19—22. Note the prompt obedience of Joseph. Egypt was about 300 miles from Jerusalem, and the nearest safe refuge. The flight to Egypt had three purposes: (1) the security of the child from his enemies; (2) to show the Divine care and valuation of the holy child: (3) to make his childhood's sufferings an antitype to the history of chosen Israel. The death of Herod took place probably within a year from this time, but how long their stay in Egypt continued is not known.

"Out of Egypt have I called my son," was originally written of Israel in Egypt.—Hos. 11, 1. Though literally refering to Israel as the people of God, it is typically fulfilled in the true *Son of God*. In the death of the innocents we again have the fulfillment of a prophecy, (Jer. 31, 15,) and has a reference to the carrying away of the inhabitants of Jerusalem and Judea by Nebuzaradan B. C. 586. And as Rachel, the mother of Benjamin, is represented as mourning for the people. "So the mothers of Bethlehem wept, unconscious of the future return and glory of *One Infant* who had been saved and who was thus an antitype of the Jews who returned from Babylon."—STOCK. By obedience to the command of God the child was again brought back to the land of Israel. There is no doubt, but that Joseph intended upon his return to make Bethlehem his future home, there to rear the Infant King as at his own royal city, until the time should come when they would expect him to assume the power in Jerusalem, "the city of the Great King." When Joseph found that Archelaus, even more wicked and cruel than his father, was king, he was afraid to go to Judea, and by God's warning went to Galilee and dwelt in his former home,—Nazareth. "He shall be called a Nazarene." No one prophet thus speaks; but the evangelist sums up the substance of the predictions respecting the lowliness of the Messiah. Nazareth most likely obtained its name on account of its small beginnings, since *Neser* denotes a feeble branch in contrast with a noble tree. Matthew has in view Isa. 11, 1, where Christ is announced as a Nezer (branch) who comes forth from the roots of the stock of Jesse; together with other related places in the prophets. And when we remember that he wrote his gospel mainly for the use of Jewish converts, whom he tries to convince that Jesus was really the Messiah foretold by the prophets, we can well understand these peculiar applications of the prophecies. By his living in Nazareth, Jesus came popularly to be known as the *Nazarene*.

Lessons to learn:

1. Angels are ministering spirits, sent forth to minister to those who shall be the heirs of salvation.—Heb. 1, 14.

2. The one best and safest place for us to be is, where God commands us to be.

3. The children of Bethlehem died for Jesus that he might live to save the children.

4. Jesus afterward died that the children might live.

5. Out of the Egypt of sin God calls us all to come, and be the sons of God.

6. Jesus was a child that he might be the Savior of children.

Lesson 3. July 17th.

JOHN THE BAPTIST.—Matt. 3, 1—12.

GOLDEN TEXT:—Bring forth therefore fruits meet for repentance, v. 8.

Matthew passes in silence over the 29 years of the life of Jesus following the return to Nazareth. Jesus was now about 30 years old. Joseph was probably now dead as we hear nothing more of him. Great political changes had taken place in Palestine, and the state of matters was as recorded in Luke 3, 1. In our lesson we come to the great moral movements which were to prepare the way for the mission of Jesus. It was the preparation of the field for the good seed of the Word. The parallel accounts in Mark 1, and Luke 3, should also be read. The subject of our lesson—John, had been foretold as the "voice of one crying in the wilderness," Isa. 40, 3, as a "Messenger," Mal. 3, 1.

I. *The Preacher—John the Baptist.* In those days,—when Jesus yet dwelt in Nazareth and was in his 30th year. John was 6 mos. older, a near relative of Jesus. He was an abstainer from strong drink, filled with the Holy Ghost from his birth, and wholly consecrated to the service of God. His early life was one of solitude, and preparation for his great mission as forerunner of Christ. His clothing consisted of a cloth made of camel's hair, with a leathern girdle about his loins. His meat was locusts,—voracious winged insects resembling the grasshopper, and wild honey,—honey gathered by wild bees and very abundant among the rocks in the wilderness of Judea. This mode of life was absolutely necessary for the work he was to do. It was easy, requiring very little work, a protest against the luxury of the time, and the sins which were ruining the world; it gave him the appearance and the prestige of a prophet, and made him resemble the Elijah he came to represent, and which really in spirit he was. Though this mode of living was necessary for John in his mission, it is not required in other circumstances.

II. *His Preaching—Repentance.* Repent ye—change your mind or heart. John calls upon his fellow-men to think,—review their former life and see the evil in it and by acknowledgement, contrition, confession, and faith, amend their life. As this was necessary for the Jewish people, at the public appearance of Christ, so it is now before Christ can fully come and rear up his kingdom in the heart of the individual. The reasons for repentance, are 1, Because the kingdom of heaven is at hand, v. 2. 2. Because it prepares the way of the Lord, v. 3. 3. Because only thus could they escape the wrath to come, v. 7. 3. Because it bears the fruits necessary for a Christian life, v. 8. These fruits will also show that repentance was sincere. 5. Because through it is the only way to holiness and heaven, v. 9, 10. The Jews were not to rest their acceptance with God on the fact that their forefather Abraham was accepted by God. The axe is laid, etc.—judgment is impending but may yet be avoided. The time is come, no longer to prune, but the work will be done at the roots—destruction will come, therefore repent and escape the fire, v. 10. 6. The Holy Ghost is coming but can only be received to the renewing of the heart by the penitent, v. 11; the baptism by water unto repentance, was only a symbol of the inward purity, and baptism by the Holy Ghost. 7. Because judgment is coming. Not only does Jesus appear as the one that baptizes with the H. G., but he also appears as judge, whose fan—the Gospel, is ever sifting the good from the bad. The wheat,—true and penitent believers, from the chaff—those who will not become repentant, even under the influence of the Holy Spirit.

Lessons:

1. True teachers are a voice, calling attention, not to themselves, but to their message.

2. Men must hate and forsake their sins in order to be prepared for the kingdom of God.

3. In order that repentance may be shown to be sincere, it must produce good works.

4. It is the duty of every one to prepare the way of the Lord, both in his own heart and in the community.

5. All men are either wheat or chaff. We can decide which we will be by Grace.

Lesson 4. July 24th.

THE BAPTISM OF JESUS.—Matt. 3, 13-17.

GOLDEN TEXT:—This is my beloved son in whom I am well pleased, v, 17.

After John had been preaching and baptizing for about six months; the person of whom he was the forerunner, and for whom his baptism was the preparation, came to him as he was baptizing in the vicinity of Bethabara. God had given John a sign whereby he should know Jesus.

I. *The Meeting of Jesus and John*, v. 13—14. The time had now come that Jesus should enter his public ministry, but before doing so he would comply with the ordinance which was to be the introductory act upon the confession of faith, of his children. But why should Jesus the sinless one be baptized? We find an answer in v. 15. John would not at first assent to it, but tried to hinder it; believing that he had greater need to be baptized of him. John had previously, in his preaching contrasted his unworthiness with the worthiness of Christ; and his baptism, or the external act of purification with that of Christ, or the internal works of the Holy Ghost; and so it would seem inconsistent for him to perform the outward act upon one who had it not necessary, and whose office was to apply the inward act.

II. *The Baptism of Jesus*, v. 15. Above we asked why should Jesus be baptized. Undoubtedly that question troubled John. Jesus answered it by saying, "Thus it becometh us to fulfill all righteousness,"—every righteous ordinance. 1. As John's baptism was not of men but from heaven, it became Jesus, as coming from heaven to recognize, and receive it. 2. This water baptism of Jesus, preceding the visible baptism of the Holy Spirit on him, prefigured the baptism of his followers before the inward baptism of the H. G. 3. Jesus as a great high priest, now at the age of 30, enters upon his official duties, so we find him submitting to John's ordinance to fulfill all righteousness according to the law, Exod. 29, 4. 4. In submitting to a body of flesh he also submitted to the duties of man, even though he had no sin to be cleansed from. As baptism was to be an ordinance of perpetual obligation in the new dispensation, we see in the baptism of Jesus an example to his followers. The true follower of Christ must follow him in his public renunciation of sin, and his profession of religion. How can that teacher who refuses to submit to all ordinances of his Lord, lead the scholars to the Savior.

III. *The Holy Ghost descends on Jesus*, v. 16. The symbolical act is followed by that of which it was a symbol,—the baptism of the Holy Ghost. Luke adds, ch. 3, 22, "While he was praying." Jesus himself received the Holy Ghost through prayer, which was in accordance with his future teachings, Luke 11, 13, and still reliable. The Spirit of God descended in the appearance of a dove and rested upon him; this was to John the sign by which the Messiah should be recognized. The dove is a symbol of 1, *peace*, here it rests upon him who came to bring peace; 2, *purity*, hence finds only this one resting place in a sinful world; 3. *gentleness*, hence He addresses Himself to man; 4, *harmlessness*, hence He conquered the wicked one; 5, *love*, hence imparting life to the church. —LANGE.

IV. *The Voice from Heaven*, v. 17. This was the first of the three heavenly voices to be heard during our Lord's ministry. "This is my beloved Son.—Here the whole Trinity united at the scene. The Son is consecrated by the Spirit and proclaimed by the Father. The Son submits to Divine ordinances; the Spirit consecrates him for his work; the Father approves of his Son's service.

Lessons for every one who would be a follower of, and worker for Christ:

1. Publicly profess his Father in his Savior.
2. Submit to every ordinance of religion.
3. Fulfill all righteousness in his heart and life.
4. Be baptized with the Spirit.
5. Have the approval of God.
6. Let Christ be his example in all things.

Lesson 5. July 31.

THE TEMPTATION OF JESUS.—Matt. 4, 1—11.

GOLDEN TEXT:—He is able to succor them that are tempted.—Heb. 2, 18.

In our last lesson Christ stood upon the threshold of his great work. In this lesson we see him tested for forty days as the necessary condition of entering fully upon it. The Apostle James tells us, that God tempts no man. It appears however that God suffers all his children, especially those whom he has chosen for particular work, to be tempted. We can however be thankful that with the temptation he has also made a way to escape. As Jesus was tempted, he is able to succor—give strength, consolation, and deliverance; them that are tempted. By his victory over Satan he gives strength to his children if they rely on him, to be victorious. After the baptism, Jesus impelled by the Spirit went into the wilderness, for the express purpose of having a conflict with Satan whom he came to destroy. The three temptations which follow are in substance the same three great classes of temptations to which all men are exposed. It was necessary that Jesus should be exposed to the same and gain a victory over them, that in him we may be able to overcome them.

I. *The First Temptation, through Bodily Appetite.* To understand these temptations it is necessary that in each we see clearly four things: 1. What was the allurement. 2. What was the wrong. 3. The means of the victory. 4. How a type of our temptations. Satan approached Christ when he was hungry. The allurement in this case was partly a natural and innocent desire to prove his powers. Bodily it was a proper desire. The wrong, consisted therein that his power was given him, not to take care of himself, but to work the work given him of the Father, hence the moment he would stoop to save himself he became disqualified to save men. The means of victory was his trust in God and the truths and promises of God's Word. We have a type of our temptations, since we are often tempted to gratify the desires of the flesh in unlawful ways. Satan tries very hard to make us distrust God, and trust our own strength for bodily support. At times he tempts us to gratify unneccessary desires. God's Word, God's life in the soul, the example of Christ, and strength from him, will enable us to triumph.

II. *The Second Temptation*—to gain noble ends by sinful ways. The allurement. Our Lord had repelled the first temptation by an expression of confidence in the power and goodness of God, and now Satan solicits him to make a trial of it. He had been overcome by Scripture, so he will use Scripture now as his weapon of attack. He quotes the passage to prove to Jesus that he could do what was prompted with perfect safety, and could show his faith in that Word by which he had said we must live. Here was an opportunity to gain the end for which He had come to the earth. If he would come with such power the Jews would readily recognize him and turn to him. The wrong. It was tempting God by a false and unnecessary use of the promises, without obedience to natural laws. It was disobedience to the whole Scriptures defining what Christ came for. It would have had the effect of gaining for him subjects, not children; outward homage and not new hearts. The means of victory.—Though tempted by quotations from God's Word he again repels the tempter by the same armory of defense. A distinct command of duty had the effect of dissolving the imaginal glory of the temptation. Application.—We are tempted as Christ was in this temptation, when we expect God to do for us what he has given us the means to do; when we try to obtain the blessings from

heaven in other than God's appointed ways—by good works instead of through Christ; by forms instead of by faith; by outward appearance, instead of by spiritual life.

III. *The Third Temptation*,—to gain success by sinful practices. The allurement. The tempter now holds out the prize of absolute sovereignty as the price of the Savior's homage. Here was an allurement for Christ to receive his kingdom on very easy terms; without suffering on the cross. He could be ruler of the universe by simply doing homage to the one who claimed to rule the world. The wrong.—Christ was to give up his spiritual kingdom for a temporal one; his converting the world for a ruling of the same. The victory was gained by a decided and absolute command to the tempter to depart. The true character of Satan, as a liar, was revealed in this strongest temptation, so Christ with a quotation that struck at the very root of the temptation, made him tremble and leave him. A type of our temptations.—We share the third experience when we are tempted for the sake of power, wealth or influence to conform to this world, and adopt its policies and methods, and imbibe its spirit for the sake of its rewards. We resist this temptation when we make a supreme love to God the sole inspiration of our hearts, and a supreme allegiance to him the sole ruler of our lives and the whole universe.

Christ gained the victory and angels came and ministered unto him. Those who successfully resist the tempter have the assurance of the ministry of the heavenly host.

A dear sister writes to us from Ohio: "I hereby subscribe for the MENNONITE, for two years, for a poor sick boy." These are only a few words, but they contain a volume of meaning. The words of Christ: "What ye have done to the least of these my brethren, you have done unto me," can thus be applied to the sister and may the love of God prompt more of the dear friends and readers of the MENNONITE to "Go and do likewise."

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THE MENNONITE.

VOL. II. PHILADELPHIA, PA., AUGUST, 1887. NO. 11.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 COR. 3, 11.

I STAND AND KNOCK.

Behold, I stand and knock,
Thy fast closed heart unlock,
Which long I've wooed.
I come to sup with thee,
And thou shalt feast with Me;
The bread I bless shall be
As angels' food.

Behold, I stand and knock,
Do not My pleading mock,
Fling wide the door.
I will to thee unfold
Treasures of grace untold,
Enriching, with pure gold,
Thy heart so poor.

Behold, I stand and knock,
I see My chosen flock;
Come follow Me
Where greenest pastures grow—
Where restful waters flow.
Through death's dark vale below
I'll comfort thee.

No longer stand and knock,
Now yields my heart of rock,
O Lord, to Thee.
Welcome, O glorious guest!
Come in and make me blest,
And hear my humble quest—
Abide with me.—*Exchange.*

For the Mennonite.

CONSECRATION OF CHILDREN OR INFANT BLESSING.

AN OLD CUSTOM IN OUR CHURCH.

The biblical foundation on which Infant Blessing rests is so well known that we need not spend much time in the explanation of the following passages:

Matthew 19: 13—15. "Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said: Suffer litte children, and forbid them not, to come unto me for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."

Mark 10: 13—16. "And they brought young children to him, that he should touch them; and his disciplus rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Luke 18: 15—17. "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

That in consequence of this story, contained in the three gospels, Infant Blessing has been practiced more or less at all times of the christian church cannot be surprising to anyone. The human feelings, to which our dear Lord and Saviour ministers in the above beautiful incident, are so general, that they do not need a lengthy explanation.

Children are a gift from God. He has given them to us, to Him they belong, to us they are only entrusted as precious loans. To bring them up in the nurture and admonition of the Lord, is our holy duty. We parents express our acknowledgement of these gospel truths and of this duty by offering our children to the Lord publicly before the congregation. But why in such a manner? Is it not enough to do it at home in our closet or before a family gathering, as we will see later, that it used to be done in some of our congregations?

There are two reasons why it is better to have the Infant Blessing publicly before the congregation. First, it is better for the parents, who on the one hand by this solemn blessing are reminded of the high and holy but also precious duties, which are laid upon them as christian parents by the gift of the child, and who on the other hand are strengthened and encouraged for the fulfillment of these duties by the united prayer, the love and sympathy of the whole congregation. The second reason is, that at all times and especially in our time the christian congregation needs to be reminded of its duty toward the children. That each family becomes conscious of the holy duties toward the children, in praying first for them and afterwards with them, as also in an early christian education and teaching, even be-

fore the Sunday-school begins its work, then, parallel to it, preparing the children for the time, when in the catechumenal instruction that which they have learned at home is reviewed and by explanations and additions the christian doctrine as a whole is impressed upon the hearts of the catechumens, so that by the grace of God they are able consciously and voluntarily to give themselves to their Lord and Saviour.

That the above passages and considerations have been falsely used as arguments for infant baptism, ought not to deter us from using them in the right way. That infant baptism is not only not biblical, but even anti-biblical is often acknowledged even by such who baptize infants, and our biblical infant blessing is the best means of replacing the anti biblical infant baptism. This was publicly acknowledged by the renowned Professor J. Miller of Halle University when I was his pupil. He said; "Surely by each birth of a child within the realm of the church the grace of God signifies to us to present it to the family and church for christian education so that from the beginning its spiritual development is put under the influence of the Saviour and His Word, Matt. 19: 13—15, 1 Cor. 7: 14, and undoubtedly it must seem very appropriate to signify this consecration by a special act on the part of the church, but the sacrament of Holy Baptism extends far beyond the designs of such an act." Many other well-informed christians, when they became acquainted with our infant blessing, expressed to me their belief that in the course of time this would entirely replace infant baptism as it was more in accordance with the Scripture and with Christian reason.

Looking into the history of infant blessing our information is naturally very meagre as the ruling church has always favored, even demanded, infant baptism. We can only find infant blessing with such believers, as have stood in a certain opposition to the ruling church, of which we find later traces, which point back to 315 A. D. Possibly we find a trace of infant blessing in Gregorius of Nazcanz's works (Art. 40, § 28, Ullmann, p. 476). He says, according to Herzog's encyclopedia, that the unconscious sins will not be imputed to the children on account of their age; he thinks it better to have them consecrated while being unconscious, than to have them die unsealed and unconsecrated, but he recommends to wait with the baptism till they are three years old, because they can hear then some of the words of the Sacrament, and can remember what they have heard even if they do not understand it, then their body and soul will be sanctified by the mystery of baptism. But this passage could be understood of infant baptism as well, as he speaks of it in this connection. Gregorious of Nazcanz died in 390 A. D.

The history of the old Evangelical Brethren, as our forefathers called themselves, to be distinguished from the New Evangelical Lutherans and Reformed is yet in many respects enveloped in darkness, though by the investigations of the last ten years, especially of Dr. L. Keller, Royal Librarian of the Paulinian Library of Muenster, Germany, a little light is thrown upon this history.

About infant blessing in the thirteenth and fourteenth centuries, Dr. Keller says in his very interesting book, The Reformation and the Earlier Reform Parties: "Generally they had their children baptized, but with the understanding that this ceremony did neither any harm nor any good." (On account of which, one of their enemies attacked them severely, p. 90, note I). "There are signs that they thought it necessary to receive the children into the Christian fellowship. They did this by laying on of hands with the prayer of the congregation."

Already in the year 1260 Pseudo-Reiner says verbatim of the Waldensians: "As far as baptism is concerned some are erring, maintaining that the little children are not saved by baptism, for the Lord says: 'Whosoever believeth and is baptized will be saved;' but a child could not believe. Some rebaptize." The same inquisitor continues, "Others lay the hands on instead of baptizing."

In answer to my inquiry, whether this passage is the only proof for infant blessing with the Old Evangelical Brethren, Dr. Keller said: "You know that the so-called Waldensians in most of the counties of Europe during the middle ages, lived under a congregational constitution of their own with apostles (home missionaries), elders, teachers and deacons, but that they had mostly to submit to the customs of the Roman church in ceremonies as baptism, Lord's Supper, marriage, etc. In doing so, they did only what the Swiss Mennonites (Taeufer) did in the 17th century under the oppression of the Protestant State Church (Reformed). That is the reason why we have so little information about infant blessing in old times. Not till the 15th century, when the Brethren in Bohemia (during the wars of the friends of Huss with the Catholics) were able to separate themselves from the ruling church, was it necessary that with the official introduction of the baptism of believers in the year 1467 the question of infant blessing came up. Indeed we hear immediately of these brethren that they resolved to consecrate the infants by a solemn act. The original accounts state that a kind of blind baptism was introduced; but it can hardly be doubted that this solemn act was performed by laying on of hands. This custom was in use yet, when the Reformation began in Germany, and it is very probable that Hubmeyer knew it."

Now we come to the time of the Reformation, and here the most important manuscript is a letter of Balthasar Hubmeyer, one of the champions of the old evangelical church of that time, dated the 16th of January, 1525 to John Oecolampadius, Reformer of Basle, in relation to the question of baptism. He wrote: "Instead of baptism, I convoke the congregation and explain in German the gospel: "Then were there brought unto him little children, etc. (Matt. 19: 13—15)." Then we give child a name; the whole congregation prays with bent knees for it and commands it to Christ, that he might be grievious unto it and pray for it. But if the parents are weak yet, and absolutely wish to have the child baptized, I baptize it, and am meanwhile weak with the weak, till they are taught better. As far as the Scriptures are concerned I do not recede in the least point."

Under the cruel persecutions which soon raged against all, who could be stigmatized with the name Anabaptist, we do not hear anything more of infant blessing. Johannes Decknatel, one of the most renowned elders of our church in Holland, wrote in his "Short Extract from Menno Simon's Works, Bruedinger 1758 in a note.

"My brethren! As we do not baptize our infants, because Jesus neither did it nor commanded it, and because they have not the ability for it, would it not be well to have them blessed with laying on of hands, as Jesus has taught us here by His example? for we do nothing to the children. If we indeed trust in this word of Jesus, would it not be well to do as Jesus did? Or if we do not do this, would it not be right to present our infants and the mothers to the Lord, when she comes to the temple for the first time, and to have it blessed with faithful prayer by the minister and the congregation? And would it not be right also, that the parents especially at the birth would do this, that they by prayer and supplication commend to Him these their precious loans, which are also saved by the Lord Jesus and belong to Him, and to call on his name over them? By this we ought to show that they are children of believers and it ought to assure our hearts of the promises of the Lord. How would also the heart of the mother, who has borne it with pains, be comforted over her babe! How much more important and precious ought their children to become in their eyes, in order to educate them with great care for the Lord? The same, as they are bought by His precious blood."

Looking at our congregations to note where and how infant blessing is customary, we will first consider those congregations which perform infant blessing in the traditional form by laying on of hands. There are only few such congregations. In Prussia, the Gnadenfeld congregation is the only one. Bro. D. Goerz answered very kindly to my inquiry as follows: "At the time when A. Lenzman was elder there, I myself was present at an infant blessing, which generally was performed on Sunday afternoon in the following manner: The mothers with the children were arranged in a semicircle before the pulpit around the elder, who after appropriate singing, prayer and address performed the blessing of each child by laying on of hands."

The other congregations which have infant blessing in this manner are Ashland, Upper Milford, Philadelphia and Hereford. The first named congregation was reorganized when I accepted it, and at my request introduced infant blessing with laying on of hands instead of the prayer for mother and child as it is customary in the Palatinat. As in our congregations on all sides there seems to be an interest in the old evangelical infant blessing, it may perhaps not be uninteresting to many to see in how far the present way of blessing the children corresponds with the customary way in old times.

In Ashland the ceremony is as follows: After the sermon which often refers to the duties of the parents and christian education and an appropriate hymn, the parents with the child come forward and after a short address the minister (my father) asks the following question: "Are you willing to bring up this your child in the nurture and admonition of the Lord?" Answer: "Yes, with the gracious assistance of the Lord." "Now we request the whole congregation to unite with us in prayer in consecrating this child to the Lord."

"Lord Jesus Christ, thou Saviour of sinners, thou friend of children, who once didst call the little ones unto thee, taking them into thine arms and blessing them, saying: 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of God,' to thee we offer this child. Cleanse it, sanctify it more and more by the word and spirit, take it for thy own, guide it by thy hand through this life and pilgrimage. Thou hast bought it with thy blood; let nobody pluck it of thy hand, make out of it a praise of thy glorious grace, so that once it may be able voluntarily and with a good conscience to make the covenant in holy baptism." (With laying on of hands) "Lord, bless this child and keep it! Lord, make thy face shine upon this child and be gracious unto it! Lord, lift thy countenance upon it and give it thy peace for ever and ever! Amen."

In a similar manner but without the question, which our Pennsylvanian brethren think is answered by the coming forward of the parents, the infant blessing is performed in Upper Milford, Hereford and Philadelphia.

It is remarkable, that my predecessor, the dear old brother Jos. Schantz, is said to have maintained the idea that the blessing of children was an old custom of our church, though he did not know the late investigations and it was not in use in any of the Pennsylvanian congregations. His congregation was the first to fulfill his wish and introduced infant blessing not long after he died.

The brethren in the Palatinat and Baden as well as the immigrated brethren from

that region and one Russian congregation in America have something similar to the infant blessing in the prayer for mother and child when she first comes to church after the birth of the child, we have good reason to think this to be a relic of the original infant blessing.

Of the congregations in Holland, Professor De Hoop Scheffer says, that for a time infant blessing has existed in many Mennonite, or Baptistminded congregations, and that there are yet persons who think such a rite to be desirable.

In the former congregation of my dear father in Friedrichstadt he himself practiced infant blessing as an act in the family by blessing the infants in the homes of the parents. In Altona our family practiced infant blessing, which, if my dear father remembers rightly, was performed by believing friends or the father of the house. At present it is done by the pastor at the request of the parents in their homes.

With a few words from my father I will close this article, hoping and praying that it may be a blessing to many congregations and that also on this subject of infant blessing a greater conformity in views and practice may be brought about. He says in a letter to me: "Infant blessing has as good a Scriptural foundation as baptism, the only difference is, that baptism is commanded, infant blessing is a voluntary act and only for those who feel the necessity to offer their children to the Lord in blessing. But it is the right and the duty of the congregation to encourage the feelings of this necessity and to provide for it, also, by the institutions of the church."

C. H. A. VAN DER SMISSEN.

For the Mennonite.

ON THE WAY TO MANITOBA.

Some of the dear readers of the MENNONITE will remember how I repeatedly expressed my desire, that some one else should take charge of the work to which I am now summoned. And especially was it my request that one of our ministerial brethren, more matue in age and experience, should undertake this trip. However, my appeals did not prevail. I heard how that after here and there a dear brother had surveyed his chart, said: "If it were only not quite so far." "And if I did not have to go alone." "If it were not too hard for my dear ones at home." And all considered, who could think hard of such remarks? Since no one else could be found for the present the Board simply held their claims out to me.

We had just been making arrangement for our temporary home in Quakertown, Pa. I finished my work in New York a few days previous. Barely had we finished the necessary arrangments, so that we might have enjoyed together a few days of rest and home life, then came the summons to us; "Onward, ever onward," and as we looked onward and upward we said to each other again, "This is not our home. We are only strangers and pilgrims seeking a better country." After we had committed ourselves trustfully to divine guidance I started from home June 20.

Through the kindness of a good friend in New York, I was to receive clerical rates via. Buffalo, Chicago and St. Paul to Manitoba. At his suggestion, I took this course. The express train from Philadelphia brought me without change of cars the next day to Buffalo. During the night a heavy rain storm passed along the road, causing a land-slide; in consequence of which we were detained, and arrived about two hours late in Buffalo. Bro. Jac. Krehbiel and his brother Theodore met me at the depot. Since I could not well make the connection any more, I decided to stay over night at Clarence Centre. In the evening we had a short prayer meeting. Such stations are places of rest and refreshing to the traveler. Go on, dear friends, in this good work, and know that labor for the Lord is not in vain.

As we crossed the new cantiliver bridge at Niagara Falls, there was a man just getting ready to cross Niagara on a rope barely one inch thick. There was only a small crowd of spectators to witness the foolish attempt. Several years ago, no doubt, there would have been excursions to celebrate the occasion. However, nowadays it is not any thing extraordinary any more if one goes down the Niagara or leaps from the Brooklyn Bridge. These seekers after fame will soon have to be on the out-look for a deeper chasm into which they can plunge themselves.

At Detroit we crossed from Canada into the United States again. Our whole train was taken over the river on a boat. The display of the electric lights from their towers, planted all over the city, makes a pleasing impression on the passer-by. No wonder that one of our company remarked in his quaint way, that we had now come into the world again. Generally, in crossing the line one will actually notice a marked contrast.

The following day we reached Chicago, where, after a short pause, I left again for St. Paul. Since there is only one through train from here to Manitoba, I had to wait the greater part of the day. After I had procured my ticket, I availed myself of the opportunity to hear the Southern evangelists, Sam Jones and Small, and the Salvation Army too. They were holding their meetings about ten miles below St. Paul, on the banks of the Mississippi. Although these people take to such extreme measures and use such means in their work that we can not approve of many of them, yet, I am one of those who willingly give credit to all the good that this movement accomplishes.

As I had to wait quite a while for the returning boat, my attention was attracted by a young man near by. His whole appearance made the impression upon me, as if he had seen better days. I began to converse with him and he confessed his waywardness. He was of Tunker and Mennonite parentage, formerly of Pa. He related how he received a christian training; how he had a praying father and mother; how he was in the habit of attending church and Sunday-school regularly; but how he became discontented, and contrary to the desire of his parents left home. He spent the winter amongst those rough and hard lumber-men of the lake regions. More than once his life was at stake. He acknowledged the degrading influence of such wicked society. As I pointed him to that road which leads the wayward one home, to his Father's house, his lips began to tremble, his cheeks to flush, and his eyes filled with tears; and he acknowledged again, that that would be the right way homeward; but he allowed, in his present condition he could not return. Is not this in a brief outline the history of many a wayward one up and down the highways and lanes of life? Can it be, that some one, under whose observation these lines come, is here reading his own story? Why not return now, from your mistaken ways? Oh, come home to your Father's house! The Father's love is yearning for you; the outstretched arms are ready to receive you; the mansions are prepared. Come, there is peace and rest.

With the last train on Saturday evening I arrived in Manitoba. During the night we rode from Buffalo to Chicago, a train running north of our road was brought to a stop by train robbers, and the passengers were robbed, About forty miles from Manitoba line, while our train was in full speed, the first car caught fire. But the goodness of our Lord spared me.

Although now nearly two thousand miles from home, yet the same precious promise is as true here as there, "Lo, I am with you alway; even unto the end of the world.

J. B. BAER.

Gretna, Manitoba.

CONFIDENTIAL TO MINISTERS.—Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner with too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you. Do not get excited too soon. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills. Do not scold the people. Do not abuse those who come to church because the lazy ones do not attend. Have a good time with those who do attend, and the others will hear of it and turn out to see what is going on.—*Dr. King.*

TRAINED MEN.—What a lesson Christian workers might learn from the systematic military discipline! Imagine, if you can, a ship's company of one thousand men and boys all asleep in their hammocks, except the sentinels on guard. When the signal is given for general quarter *i. e.*, "Prepare to fight the enemy!"—the uninitiated can hardly believe that the whole company complete their toilets, lash their hammocks, carry and pack them in the netting, which forms a bulwark from the enemy's shot, open the magazine, supply the ammunition, run into the loaded guns, ready to fire, in three and a half minutes. Yet this is a fact. The first time a number of men come together from ships which have been to all quarters of the world, this proceeding takes half an hour; but they are drilled incessantly till it can be accomplished in the above time. With suitable drilling, how much Christian soldiers might accomplish in a short time! In military life everything is kept in order and done by system. *Every man and boy knows his duty, and, moreover, knows that he must do it, do it well, and do it within a given time.* If we could induce all professing Christians to live up to some such system, ministers and hearers alike, with the motive power Love to God, I believe the world would soon be converted. They would then see us most intensely earnest over the salvation of their souls.

SING HALLELUJAHS.

Dr. John Hall believes in rehearsing beforehand our celestial songs of praise. This is his exhortation, especially to ancient saints:

Have a rocking chair in some large room at the top of the house, all cozy, quiet and clean, and, in some of the old familiar tunes of the village church of your childhood, sing by the hour, with an open mouth and a loud voice—not on a penny-whistle pitch—the psalms and hymns and spiritual songs of Wesley and Watts, of David or Moses.

Sing away and rock away, and don't be afraid if your neighbors do think you are a Methodist; for if you are a live one, the angels won't be ashamed of you; but while you are singing, think what the words mean, and let your heart go out in that meaning; think, too, of the many who used to sing these same songs with you, but who can sing them no more now, for their lips are still in death, and their sweet voices are hushed in the churchyard grave, to be heard no more until you join together in singing the hallelujahs of the skies.

We know not verily that which is laid up for us. There are such beautiful things put by. In God's house and in God's time there are such treasures.—*Mrs. A. D. T. Whitney.*

FAMILY CIRCLE.

READ AND OBEY.
"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."

WATCHING THE TONGUE.

Keep a watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings;
They can bless like the warm, glad sun-
And brighten the lonely life; [shine,
They can cut in the strife of anger
Like an open two-edged knife.

Let them pass through your lips unchalleng-
If their errand be true and kind— [ed
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like
Or fall on the heart like lead. [lightning,

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth.

HOME HAPPINESS.—Probably nineteen twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminons with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before. —*Ex.*

ASKING CHILDREN ABOUT THE SERMON.

I think a great deal can be accomplished with very little trouble by questioning children after they come home from church and inciting them to bring as much account as they can of what they heard. Indeed, I would advocate going even farther and rewarding them for thus paying attention and remembering something.

I would suggest doing this from the very beginning of their church-going; so that the habit of inattention might never be formed. To this day that habit, early acquired, clings to me. I generally lose the text before I think to fix my mind on the preacher, and slowly or never find out what it was, so missing often the meaning of the sermon, while the prayers also are too apt to slip by me. I was taken to church as far back as I can remember, and I never dreamed of attending to any part of the service, only of enduring to the end. I think it would have been less irksome had I been inspired with an ambition to listen; and I am quite sure that the habit of listening would have been learned several years sooner and would be stronger now.

But this plan unwisely carried out would do harm. If children expected to be frowned on, perhaps scolded, on their return from church if not found more or less well informed as to the sermon or chapter, it would of course make the Sabbath and church the more to be disliked, and this evil might well be greater than the good gained.—*Margaret Meredith in the American Messenger.*

A PARABLE OF LOVE.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt until he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface until they were all worn down and, broken, he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft small flame.

They all despised the flame, but he curled gently round the iron, embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of those, and hard indeed is the heart that can resist love.

A soul that lives under the assurance of divine favor, and in its title to glory, cannot but bear up patiently and quietly under the greatest sufferings that possibly can befall it in this world.—*T. Brooks.*

FOR THE CHILDREN.

THE GOOD SHEPHERD.

I am the Good Shepherd,
I hear Jesus say;
I carry my lambs
In this warm gentle way;
Whenever they're weary
Or chilled with the cold,
Close up to my bosom
The nurslings I hold.

I go out to seek them
Wherever they've strayed,
And often I find them
Alone and afraid.
But when in my bosom,
They're happy and still,
For I, the Good Shepherd,
Can keep them from ill.

THE BRAVE BOY.

All those who trust in Jesus should do what they can to lead others from using strong drink. In one of the children's meetings in Glasgow, I told the story, which you may have heard before, about a little boy who shipped from Liverpool when he was twelve years old. The sailors one day urged him to "take some grog."

"Excuse me; I would rather not."

They laughed at him, but they never could get him to drink liquor. The Captain said to the boy, "You must learn to drink grog if you are to be a sailor."

"Please excuse me, Captain, but I would rather not."

"Take that rope," commanded the Captain to a sailor, "and lay it on; that will teach him to obey orders."

The sailor took the rope and beat the boy most cruelly.

"Now drink that grog," said the Captain.

"Please, sir, but I would rather not."

"Then go into the foretop and stay all night."

The poor boy looked away up to the masthead, trembling at the thought of spending the night there, but he *had to obey.*

In the morning, the Captain. in walking the deck, looked up and cried, "Halloa, up there!" No answer. "Come down!" Still no answer.

One of the sailors was sent up, and what do you think he found? The poor boy was nearly frozen. He had lashed himself to the mast so that when the ship rolled he might not fall into the sea. He brought him down in his arms, and they worked upon him till he showed signs of life. Then, when he was able to sit up, the Captain poured out some liquor, and said, "Now drink that grog."

"Please, sir, I would rather not. Let me tell you why; and do not be angry. In our home in the cottage we were so happy, but father took to drink. He had no money to get us bread, and at last they had to sell the little house we lived in, and everything we had, and it broke my poor mother's heart. In sorrow she pined away, till at last, before she died, she called me to her bedside and said, 'Jamie, you know what drink has made of your father. I want you to promise your dying mother that you will never taste drink. I want you to be free from the curse that has ruined your father.' Oh sir," continued the little fellow, "would you have me break the promise I made to my dying mother? I cannot, and *I will not do it!*"

These words touched the heart of the Captain; tears came into his eyes; he stooped down, and, folding the boy in his arms, said: "No, no, my little hero! Keep your promise; and if any one tries again to make you drink, come to me and I'll protect you."

The Captain was true to his word. That boy loved his mother, and was determined to do as she asked him. Why did he love her? Because he knew that she loved him. Yet, that mother never died to save him, as Jesus died to save you. Are you not often doing things which displease Jesus? You would not, if you truly *loved Him.* You can never love Him until you have a "new heart."

If you would have this new heart, you must ask God, for Christ's sake, to give it to you. His words are: "Ask, and ye shall receive." I entreat of you then to kneel down and offer this

PRAYER.

O Lord, please to give me a new heart, for Jesus' sake. Take away this unfeeling heart, and give me a sin-hating heart, that shall lead me to determine, as little Jamie did, to do, with Thy help, what is right. This I ask, for Jesus' sake, Amen.—*One of Mr. Hammond's Tracts.*

A CHILD'S WORK.

A little girl was anxious to be of some service to some one. She asked her teacher what she could do. "You could bring your father to the Sunday-school."

The father was profane and ignorant. He had never been to a Sunday-school. At first the girl's efforts were unsuccessful. She could not even get him to the door of the little log-house where the school was kept. She quietly and kindly persevered. At last the father joined the school.

"What is the result?" asked Mr. Moody, as he told the incident to illustrate that the weakest might do good service. "The father has planted 1,300 Sabbath-schools." —*Northwestern Christian Advocate.*

Three-fourth of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, AUGUST, 1887.

HARVEST THAKSGIVING.

The season of the year has come when after the ingathered harvest the Christian people gather in their respective churches and places of worship to hold their annual harvest thanksgiving service. A few thoughts with regard to these services may perhaps help us to better understand the object of such worship. We read, Psalm 50, 23, "Whoso offereth Praise glorifieth me." In going to the house of God, whatever the occasion may be, we should always have a definite object fixed in our mind, and should be able to give an intelligent reason for going. We are aware that people go to God's house, prompted by various motives; but we are also aware that there is only one true and proper motive. We are inclined to think that the Rev. J. T. Watson, many years ago, gave expression to a great truth when he said:

"Some go to church just for a walk,
Some go there to laugh and talk;
Some go there to meet a friend,
Some go there the time to spend;
Some go to learn the pastor's name,
Some go there to wound his fame;
Some go there for speculation,
Some go there for observation;
Some go there to sleep and snore,
Few go there to worship and adore."

Most people undoubtedly think that the main object of church worship is to listen to the preached word. This is not the only object of sanctuary service, and, especially upon the occasion of Harvest Thanksgiving it *dare* not be the main purpose. David, in the twenty-seventh Psalm, gives us such an exalted idea of the true motive of such service. To offer sacrifices of Joy—Praise—Thanksgiving should be the spirit to underlie such worship. In this offering of gratitude *all* should join; the preached word should annimate and lead us to united praise and gratitude.

Perhaps you ask what have we to be grateful for? In order to be truly grateful we must know that we have been the recipient of some grace and mercy meriting our gratitude. In order to be better able to answer this question let us notice a few reasons of ingratitude.

One reason is that we do not recognize God as the giver of *all* things, and nowhere do we manifest this ungrateful spirit more fully than in the harvest blessing; the earth brings forth her fruit and grain, year by year, that we look upon it, coming in such a natural way as it seems, that we think God owes it to us.

Another reason is, man is never satisfied; give him health he wants comfort, wealth, honor, fame; having reached the highest round in the ladder of fame, he is dissatisfied still and longs for more. And still another and perhaps the main reason of ungratefulness is that we do not realize our unworthiness. Most people live and do as if it was for them to command and God to obey. If we but try to understand our true relation to God, our hearts will be filled with such an abundance of gratitude that our greatest desire is to show due appreciation to the giver of all; for then we will know, that, what we are, we are by grace, through the love of God that is made manifest through Jesus Christ.

This year, as well as in former years, we have so much to be grateful for. Health, prosperity in labor and business, no war, no plague, peace and freedom within our borders and abroad, civil and religious liberty, the word of God, and above all, the unspeakable gift of God in Jesus Christ for the salvation of our souls.

Perhaps you ask in the next place, how shall we offer our gratitude? With the praise of our lips. We shall continuously sing praises unto the Lord, Psalm 71, 6. Praise must not only be sung, but offered. "Whoso offereth praise glorifieth me." Israel was called upon to offer thanksgiving unto the Lord. These offerings were of a threefold character and were for definite purposes. Such offerings, or oblations, pointing towards the new dispensation and typifying the offerings of the christian, were bloodless.

The tithe offering. Taking of that which the Lord gave, a tenth part, and giving it again to the giver—taking a tenth part, the first and best, and offer it in sacrifice and praise to God.

Free will offering. Giving freely and cheerfully unto the Lord and for his cause of that which we call ours. Even this must be done in prayer and praise.

Vow offering. Consecrating to the Lord, body, soul, mind, with all our possessions. Vowing fidelity in properly using and devoting, all that we have to God's glory. These offerings must all be made willingly and cheerfully, and with truly grateful hearts. I may remark here, that only such who thus truly sacrifice and praise before God, can fully enjoy the service in the Master's behalf and enjoy the blessings bestowed by God's grace and love. It is not at all surprising that so many hearts are hardened and cold when we remember that there is no recognition of God's grace and mercy. Speaking of sacrifice we do not mean to give of our abundance, as many seem to understand it, but to deny ourselves of many things we crave, that we may give it for the benefit of God's redeemed. The poor woman gave all she had—a sacrifice indeed. Christ denied himself of the glory of heaven for a lifetime that he might help and redeem man. "We owe it all to him."

We are often discouraged in our work for the Master—and ask, why are we not more prosperous. And we are so apt to charge this one or that one, with this or that, while indeed the fault is with *us*. How many are giving a tenth to the Lord, yet the Lord demands it. He who brings not his tenth to the Lord can not truly hope for His divine blessing. Read, if you please, Malachi 3, 8—12. O that God would revive the spirit of fidelity and cheerful willingness, so that the Lord's treasury would be filled, and that the evangelists and Missionaries, home and foreign, could go forward, a million strong, and sound the blessed tidings all the world around. God speed the day.

G.

DEATH OF AN AGED MINISTER.—Brother David Bergey, for thirty years an active minister of our conference, died at his home near Skippackville, Montgomery County, Pa., on Friday, July 1st. On account of old age and deficient eyesight Brother Bergey was for a number of years unable to preach. During the last years of his life he had to suffer with dropsy and general debility until the Heavenly Father by the hand of death relieved him from all earthly sufferings, and took him to his home above. His funeral was largely attended. Quite a number of ministering brethren from different churches were present and assisted in the services.

Missionary S. S. Haury, who had charge of the mission station at Cantonment, has laid his resignation before the mission board, which was accepted with profound sorrow and grief. The board will report concerning the resignation at the coming session of the General Conference.

CHURCH NEWS.

SUNDAY-SCHOOL CONVENTION.

The following progrmme has been arranged for the Sunday-school convention to be held in the Schwenksville Mennonite church on Monday and Tuesday, Aug. 15 and 16, 1887.

MONDAY AFTERNOON, 2 O'CLOCK.

Opening address by Rev W. S. Godshall.
Voluntary responses.
Usual preliminary business.
Reports from different schools.
Treatment of first topic :—To what extent is the endeavor to make the Sunday-school attractive to the children, conducive to the attainment of its true object? Distinguish between allowable and unallowable attractions.

CHARLES MOYER,
REV. A. B. SHELLY.

MONDAY EVENING.

Second topic :—What claims has the Sunday-school cause on the individual church member?

JAMES FUNK,
JOSEPH S. TAYLOR.

Third topic :—What is the nature of a good lesson help and how should helps be used?

U. S. STAUFFER,
REV. C. V. D. SMISSEN.

Fourth topic :—Should we not, by making the exercises of our schools English as rapidly as the understanding of the children will admit, endeavor to hasten the inevitable change in the church language of our people?

WM. GEHMAN,
REV. A. M. FRETZ.

TUESDAY MORNING.

Fifth topic :—How to raise money for school and benevolent purposes.

DANIEL LANDIS,
REV. N. B. GRUBB.

Sixth topic :—What can we do for our pupils in the line of actual training in the Master's service as distinguished from instructing them, making of them, in other words, Apostles as well as disciples?

DANIEL S. SHELLY,
E. K. MOHR.

Answering of referred questions.
Closing business.

TUESDAY AFTERNOON.

Children's festival.

The devotional exercises at the opening and close of the different sessions are left to the directions of the chairman. The treatment of the different topics by the appointed speaker will be followed by general discussions in which all present are invited to participate. In view of the interest that has been manifested in these conventions in the past, we have the pleasure of expecting to see a large gathering of Sunday-school workers and friends of the cause. We earnestly hope that every teacher in the schools of this district will make it a point to be present if possible. The encouragement and the inspiration of enthusiasm in your work which you will receive will be equalled only by the similar influence which even your simple presence and much more your help in the work of the convention, will exercise upon others. Let this be a season of great blessing to ourselves and a source of lasting good to our schools. Let us have, as one in his letter of acceptance so nicely expressed it, "a feast of cheer and Christian fellowship."

COMMITTEE.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

From a report of Bro. J. H. Schmidt, teacher in our Indian mission school at Darlington, we make the following interesting extracts :

We have at present 48 children in our school, we had 52, of whom we allowed two, on account of sickness, to return to their parents in camp, where they have since passed to yonder world. The other two were taken away by their parents and not yet returned.

As I have been repeatedly asked what we here study, and how far the children are advanced, I will in this report consider this question and answer it.

The school is opened with singing and prayer, after which we have "Gospel Story," using the text book entitled "The Story of the Gospel" (for sale at our General Conference publishing house). Some of the children are good in answering the Bible questions. May the Lord grant that they will soon do as well as they know. Following this we have two reading exercises for the different classes. The most advanced use the "Fourth Reader," and a few of them read tolerably well. Further we have geography alternately with exercises in letter-writing. As we have two classes in this, and I can not well attend to both, Bro. Voth has one. In geography a few scholars have made considerable progress, and learn the lessons as it appears with pleasure. In the forenoon we have grammar and penmanship. The former is pretty hard for them. In the afternoon we have singing in which Mrs. Voth gives instruction, arithmetic, memory exercises and reading. In singing the Indian children excel many white children, they seem to have a peculiar gift for singing. Not so with ciphering as well as work in general, which requires the faculty of reason. The most advanced class in arithmetic has only come to fractions. In the memory period the children memorize hymns, psalms and the golden texts of the Sunday school lessons, which require many dictations before they are fixed in the memory. On Friday I deviate from the regular daily routine of exercises, and talk with the children on the Sunday-school lesson, have a general spelling exercise, and tell them stories, for these last they have great interest and frequently ask me during the week to tell them another story! I gladly do this as these sometimes apparently make good impressions upon them, and may be of blessing to them. F.

(Translated from German report.)

Below we give a letter addressed to D. W. Whittle and printed in the *Record of Christian Work* from Robert Erwin, a graduate of the Belfast (Ireland) Presbyterian College, who is now laboring in evangelistic work in New Zealand. It gives an account of Christian work during the winter in that far away land among the Englisk colonists. Perhaps the publishing of it in the MENNONITE will give our readers an insight into evangelistic work in other countries, foster missionary efforts in our church and lead us to thank God for what has been done, and pray for more earnest laborers in the Master's vineyard.

NORWOOD VILLA, PAPAMIE ROAD,
CHRIST CHURCH, Sept 29th, '85.

My dear Brother :

In some respects I can speak more hopefully of religious matters here than I did in my last. I think perhaps there was a more real substratum of spiritual life than I was then disposed to think. On the part of christians, we have not in a great many instances the whole hearted consecration which is to be found in your own land, or in the British Isles. It is probably because the pulse beats so feebly, that one is prone at first to think that there is less life than there is in reality. I have had one or two series of evangelistic services in my own congregation since I wrote to you, not with any marked success, few indeed being converted. But the blessed Lord is not leaving me without tokens, that he is blessing the Sabbath services to many. In connection with our Presbytery, in the beginning of the past winter, a committee was formed to take charge of evangelistic work. The first place where we had much sign of blessing was at Southbridge, which is a very small township, with a good farming district around it. The whole population within any kind of convenient distance of the church, would not be more than 1,200, and we had an average attendance of 300, with nearly 400 on the Friday and Sabbath nights. The work had begun before the special services were commenced, and a great spirit of expectancy was awakened among the Lord's people. On the very first night we had inquirers, and on two nights of the week as many as 15 rose for prayer. At the end of the week, not less than 70 professed to have found peace by believing. The second week continued to be a repitition of the first, with probably not more than fifty inquirers. The Rev. W. West who is the minister of the congregation, was able to make a list of 120 names, who professed to be converted. As there was no moonlight and some of the people were driving eight and nine miles to the meetings, we had to stop for a fortnight, when the meetings were resumed for another week. The attendances were quite as large as during the preceding fortnight ; but the number of inquirers was not as large as either of the other two weeks. Mr. West believes that through the three weeks 150 professed. We had other services going on at other places at the same time, but the gatherings were not so large.

The minister of Hokitika in Westland heard of the blessing at Southbridge, and read the account of it to his people, who were stirred to look for similar things, and he accordingly began services with the result that over 100 professed conversion. Hokitika is in the very midst of a mining population, and the work spread from it to several of the mining townships where there were also conversions. We, about the time this work began, settled a new minister in Akaroa, who is very earnest in evangelistic work, and he began services in his own congregation with the result that 80 or 100 profess there to have been converted. Besides these larger works, we have had a few places where 20 or so have been gathered in, and in some places such services were held for the first time, and where there was great prejudice against an inquiry meeting, which is somewhat broken down and the way prepared for future work. I was, for example, last week in Tamaka, where many of the people have great objections to the inquiry meeting, but where the Lord, through that week and the previous week, conducted by Rev. W. West, gathered in, at very least, that we know of 20. In order to understand the real value of these works, one must know the small population there is in the places where they have taken place. I do not think I ever saw as large a proportion of the population anywhere concerned about salvation as there was at Southbridge, and from what I know of Hokitika and Akaroa, I would say it must be proportionally large. Pray for us, that God may do still greater things for us. Christ Church and a few of the larger places in this province are practically untouched. Give my kindest regards to Mr. and Mrs. McGranahan, with best wishes and prayers for yourself and family.

I remain yours in the gospel,
ROBERT ERWIN.

From the *Christian Worker*, a paper published in the interest of the Church of the Strangers, in New York, of which Rev. Charles F. Deems is pastor, we clip the following as the ninth annual secretary's report of the Board of Missions of said church. As the report bears the signature of Joseph S. Taylor, a member of our church, whose pen has during the past year contributed several very interesting and edifying articles to the MENNONITE, we have no doubt the report will be read with interest :

SECRETARY'S ANNUAL REPORT.

4 WINTHROP PLACE,
NEW YORK, Feb. 11, 1887.

At the close of the ninth year of the Society's existence we beg leave to offer the following report :

MEMBERSHIP.

We have upon our books the names of 93 members—14 of whom are Life Members ; 1 is a Patron.

OUR WORK.

During the year we have continued our support of the following objects : Hebrew Christian Work, represented by Rev. Jacob Freshman, son of a Jewish Rabbi ; Bethany Institute, 69 2nd Ave., New York, which provides instruction for woman who desire to become missionaries, nurses or Bible readers ; Tombs Mission, Rev. S. G. Law ; New York Medical Mission, which prepares men to heal the body as well as the soul ; Seamen's Friend Society, which puts loan libraries for sailors upon vessels, such libraries containing, upon an average, thirty-six volumes, always including the Bible ; Bishop Gobat's Protestant School on Mount Zion, Jerusalem ; Anglo-Chinese University, Shanghai, China, whose title is sufficiently descriptive ; Syrian Protestant College at Beirut, Syria, in charge of a very competent faculty whose aim is to give to native students a "thorough literary, scientific, medical and pharmaceutical education" ; Miss Mary Whately's School and Mission, at Cairo, Egypt.

We have contributed also toward the maintenance of Miss Laura A. Haygood's Normal School at Shanghai, China ; an institution that does for Chinese girls what Dr. Allen's University at the same place is doing for Chinese boys—preparing them to be teachers and missionaries among their own countrymen.

We purchased a small printing-press for a South American missionary, which act drew from the Woman's Board of Missions for the M. E. Church, South, the following resolution :

"AUGUSTA, GA., June, 1886.

"*Resolved*—That 'as workers together with Christ,' the Woman's Board of Missions hereby extends hearty thanks to Dr. Deems and the Church of the Strangers, New York, for kindly remembrance of Miss Mattie B. Jones, missionary of said Board, on the eve of her departure for Brazil, in presenting to her a printing-press suited to the needs of her work.

"MRS. D. H. MCGAVOCK,
"Cor. Sec. W. B. M. M. E. Ch., S."

The Executive Committee has felt no little restraint during the past year through lack of funds. The demands upon us are increasing, while the contributions and the membership are falling off. Are you a member of the Society? If not, why not?

TERMS OF MEMBERSHIP.

Annual dues, in advance, $1.00.

The payment of $5.00 at any one time constitutes the donor a LIFE MEMBER.

The payment of $25.00 at any one time constitutes the donor a PATRON of the Society.

Donations in large or small amounts are urgently solicited, and will be applied as the donor may specify. Checks may be made payable to the order of GEO. W. WATTSON, the Treasurer, or of the President.

JOSEPH S. TAYLOR,
Secretary.

THE SABBATH SCHOOL.

THE SUNDAY-SCHOOL vs. WHISKEY.

BY HENRY DENSMORE.

The Psalmist said, "I have seen the wicked in great power, spreading himself like a green bay-tree." So have I. I know a very wealthy man who made the most of his money by selling liquor. He defied the laws of God and men—advertising to sell whiskey to any person, in any quantity, "from a thimbleful to a barrel." He kept a country tavern, and had a large farm. When his barns and granaries were full he would build more and larger, till he hardly knew how many barns he had. Twelve years ago I organized a Sunday-school just north of his great farm, which was a "thorn in his flesh. Two years later I organized another on the south, which was "fire in his bones;" then another on the west, which was an arrow in his heart. He would call the boys in on Sunday and treat them with whiskey, to detain them from Sunday-school. But these Sunday-schools seemed to be inspired by his opposition, and, after using every other means to suppress his traffic, they prosecuted him for selling liquor unlawfully. He then defied them with his *money*, having more of it than all the rest. But the Lord was their counselor. "He shall deliver them from the wicked, and save them because they put their trust in him." So, after lawing several years, and being defeated every time, "he began to think his day was coming," and "a little that a righteous man hath is better than the riches of many wicked." He therefore surrendered, gave up his liquor business, and became a good citizen. Though not yet a Christian, we think he is on the anxious-seat; for when we had a Sunday-school picnic in his neighborhood last September, where all these schools met, he not only came with his family and brought a load of provisions, but sent his men and teams to bring in the poor, the aged and infirm, besides going himself to the village, five miles away, and ordering "ice-cool lemonade" by the barrel, and melons for the multitude.

Wasn't that a victory? *Now*, instead of treating the boys with whiskey to keep them *out* of Sunday-school, he treats them with lemonade to keep them *in* Sunday-school, and says to them, "Help yourselves, boys; it's free as water, and warranted *not to intoxicate*."

It pays to save *one* such a man, but better still to save the boys and the *men* whose money made him rich. This, dear friends, is part of *your* Christian work.

There is something wrong within among all those who are afraid to look within.

The greatest help to thoroughness would be a deeper conscientiousness. If all Sunday-school work be done heartily as unto the Lord, and to please him, and by his help, it will be much better done than now.

Our annual Sunday-school Convention, which we always await with joy, will be held at Schwenksville, Pa., on the 15th and 16th inst. See programme in another column. Aside from the invitation extended by the executive committee we would here cordially invite and kindly urge all Sunday-school workers and friends and especially teachers to attend this convention. All present and participating are recognized as members. By their coming together and discussing matters relating to our work, comparing views and notes, and learning from, and sympathizing with each other, we are encouraged, enriched and enervated in the endearing and enduring work we are engaged in.

WHAT TO STUDY.—We are often told to leave second-rate authors alone. The *dii majores gentium*, we are told, are the authors to be studied. Thus, Dr. Shedd tells preachers "to study daily, nightly and everlastingly, the best authors." The advice is good. It is good for teachers. They also, in learning how to instruct souls, should put themselves in communication with the great teachers. Jesus of Nazareth, in the Sermon on the Mount, reveals himself as the "teacher of teachers" in both senses of that phrase. Therefore let teachers study him and it. I do not mean merely read the sermon, but go through it word for word, again and again. Just as an ambitious painter will study the Sistine Madonna of Raphael, or as an ambitious sculptor will study the Moses of Michael Angelo, or an ambitious composer the Ninth Symphony of Beethoven, so let the conscientious teacher study devoutly the Sermon on the Mount until he knows it through and through, and he will grow wise in winning souls.—REV. JOHN DEWITT.

The Bible is a large book or a small one, a dark or a bright one, according to the spirit in which men read it. Wranglers and first-class men will not understand it unless their hearts are right as well as their heads. The highest critical and grammatical knowledge will find it a sealed book without the teaching of the Holy Ghost. Its contents are often "hid to the wise and prudent and revealed to babes." Reader, remember this, and say always, when you open your Bible, "O God, for Christ's sake, give me the teaching of the Spirit."—*Ryle.*

"The Sabbath is the golden clasp that binds together the volume of the week."

INTERNATIONAL S. SCHOOL LESSONS.
1887. Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 5. August 7.

JESUS IN GALILEE.—Matt. 4, 17—25.

GOLDEN TEXT:—The people which sat in darkness saw great light.—Matt. 4, 16.

This lesson brings us about 14 months later than the last. After the temptation Jesus returned to Bethabara, where John was still preaching and baptizing. John points him out to some of his disciples as the Messiah. The first miracle is soon afterward wrought at Cana in Galilee. Upon this follow the incidents as related in John, chaps. 2—4.

I. *Jesus Preaching*, v. 7. Having heard that John was cast into prison, Jesus left his former home—Nazareth, and, that the Scriptures might be fulfilled as spoken by Isaiah, came and dwelt in Capernaum on the coast of the sea of Galilee. He begins his public ministry with the same message as John preached, an exhortation to repentance, and the announcement of the presence of the kingdom of heaven. The call to repentance, is a call back to the beginning of life; it suggests a review in life and a change of the same. As this was the subject of both Christ and his forerunner, it is yet the subject of every true preacher of Christ. Repentance, as related to the kingdom of heaven, (1) it is the gate to the kingdom, (2) the kingdom is the goal of repentonce.

II. *Jesus choosing Disciples*, v. 18—22. The circumstances under which Simon, whom Jesus had upon a previous interview surnamed Peter, John 1, 44, Andrew, James and John, were called to be Christ's disciples, are more fully recorded in Luke 5, 1—11. There we find that Jesus, in order to awaken faith and trust in him, and show the insignificance of self in the disciples, as well as giving them a prophetic parable in action, wrought a miracle, with the great draught of fish. Matthew, as it appears, is more impressed with the call as he subsequently received a similar call and therefore fails to record the miraculous draught of fish. In considering this topic we notice: 1st, That the disciples were called to follow Jesus, or as in the Revised Version, Come ye after me. In order to be a disciple and apostle of Jesus we must (1) follow him and learn of him to be meek and lowly;—follow him as our example. (2) follow his doctrine, accept what he teaches as divine and apply it personally. We notice 2nd, That Jesus did not call idlers; they were engaged in lawful pursuits, and as they themselves declared, were incessant workers,—they had been toiling all night, were still casting or mending their nets, and at the command of Jesus they again cast their nets. Such workers Christ demands yet,—incessant, persevering and indefatigable workers. Such alone can successfully wield the Gospel net. Notice 3rd, the prompt decision of those called,—they straightway left their nets, v. 20,—they immediately left the ship, v. 22. They did not say allow us first to do this or that, but promptly obeyed the call. Notice 4th, Their faith and obedience. They left their all—their occupation, their property, home and parents. Their firm faith in Jesus as the Messiah gave them trust for the future, and wrought obedience for the present. This trait of character should be possessed by all Christ's disciples yet.

III. *Jesus Teaching and Healing.* Went about all Galilee. This was the first preaching tour Jesus made in Galilee. And as Galilee was a great distance from Jerusalem,—the centre of worship, the people were less bound by the influence and traditions of the Pharisees, and hence more open to receive the new Gospel, than were the people of Judea. Teaching in their synagogues. Synagogues were the local places of worship and were quite numerous. Not only did Jesus do moral and spiritual good but he also healed the bodily infirm. The fact that all manner of disease was subject to him helped to spread his fame throughout the surrounding country. These cures of Jesus were (1) blessings to wretched and needy; (2) revelations of goodness and love; (3) evidences of divine mission; (4) pointing to a spiritual deliverance.

Lessons concerning the Light to those who sit in darkness:

1. The first duty of men is to repent, and forsake their sins.

2. There is every reason to repent.—The Light has revealed the evil and danger of sin, the love of God, his readiness to forgive, and the attractions of goodness and heaven, and has given the Holy Spirit to enable us to repent.

3. Jesus calls busy people to spread the light.

4. This light seeks to undo all that Satan does: it restores both soul and body to true health and life.

Lesson 7. August 14th.

THE BEATITUDES.—Matt. 5, 1—16.

GOLDEN TEXT:—Grace and truth came by Jesus Christ.—John 1, 17.

Our lesson to-day is the first part of the great Sermon on the Mount. Besides Matthew only Luke gives a brief account of this sermon. Luke 6, 20—49. This sermon followed soon after the incidents of the last lesson.

I. v. 1, Moses went up into a mount to receive the Law, Christ went up to expound it. The audience addressed consisted of the newly chosen twelve, the unknown crowd who heard him with favor, and were, hence, spoken of as his disciples; and the promiscuous multitude drawn to him, for the time, by various motives. This sermon, which is the fullest statement we have of the nature of his kingdom, and of the conditions and duties of its citizenship, was spoken under the open sky, to all who happened to form his audience. The sermon followed a whole night of prayer, Luke 6, 12; here is a lesson for all teachers and preachers of the Gospel.

II. *The Beatitudes*—The Benedictions. In classifying these we find that, though there are eight, they denote but seven distinct features of character. The eighth—v. 10, denoting merely the possessions of the seven preceding feat-

ures, on account of which they are persecuted. And as seven denotes perfectness or completion, these depict a perfect character to which is attached a perfect blessedness.

First Beatitude, v. 3.—Blessed—happy. To be poor in spirit is the foundation of all happiness. This poverty is the fruit of the Law and the germ of the Gospel. The Law makes poor the Gospel rich. It is the consciousness of want, and need of something better. The opposite of pride and selfishness. Such can alone feel happy in the possession of the kingdom of heaven.

Second Beatitude, v. 4.—To mourn does not mean to hang the head, and go through the world in a sour unpleasant way; but it means to be sad at heart on account of sin. It is godly sorrow, 2 Cor., 7, 9—11; sorrow for our and others sins. They that mourn for sin shall be comforted by forgiveness and salvation from sin.

Third Beatitude, v. 5.—Meek—opposed to the ambitious, self-seeking spirit. The spirit that avenges not itself, but rather gives place to wrath. They shall inherit the earth,—have a better title to, and can better enjoy God's earth in all trials and troubles. Christ's kingdom shall yet possess the earth and in that sense the meek, who are the members of that kingdom shall inherit the earth.

Fourth Beatitude, v. 6. They who have an intense desire and longing for righteousness, that perfect inner, and outer life, are happy for they shall be satisfied; shall receive the righteousness in Christ, and with it the power to live a righteous life.

Fifth Beatitude, v. 7.—Mercy is the daughter of love; she shows herself in trouble, danger, misery and suffering. She relieves spiritual want as well as temporal. The merciful shall obtain mercy not only from men but especially from God.

Sixth Beatitude, v. 8.—Pure in heart. I would here remark that as every following trait of character here expressed depends on those preceeding it, this trait is only possessed by those who can rejoice in and feel the blessedness of the five traits mentioned above. It means pure, sincere, clean in motive and purpose. They shall see God. Only the pure in heart can see a true God.

Seventh Beatitude, v. 9.—Peacemakers—those who detest and abhor all strife and contention, and labor to heal quarrels among men and nations, and to reconcile men to God. Having all these features of character they are truly blessed, and are the children of God.

Eighth Beatitude, v. 10—12. Here we have a blessing pronounced on those who have all the preceeding traits of character and suffer persecution and revilement. But notice, suffering must be for righteousness sake, for evil spoken falsely for Christ's sake. The love of Christ turns all the evils into joy and blessedness.

Under all the sufferings and persecutions, the true Christian can rejoice and be glad, in the hope of a rich reward. The prophets, and Christ, and later the apostles should be our examples.

III. *Citizens of Heaven on Earth*, v. 13—16. In these verses we notice two relations of the citizens of Heaven to the world. First. They are the salt of the earth.—The preserving, savoring element of the human race. Second. They are the light—the illuminating element of the world. Salt operates internally, light externally. Salt not only preserves from corruption but arrests the same. Light not only opposes darkness, but overcomes it. So the truth and holiness possessed by the followers of Christ preserve and enlighten the world. But to make it of practical benefit, the salt must be applied; the lamp lighted from the great Light of the world and set. Grace and truth came by Christ, so those who belong to Christ will know and practice grace and truth and be blessed, here and in the world to come.

Lesson 8. August 21st.

JESUS AND THE LAW.—Matt. 5, 17—26.

GOLDEN TEXT:—Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfill. v. 17.

This lesson is a part of the Sermon on the Mount, and immediately follows the last. Jesus had just laid down some of the laws and principles of the new Kingdom of God, so it became necessary now to explain the relation between the new and the old. His enemies had accused him of disregarding the law of Moses. To this accusation he replies that he came to fulfill the law.

I. *The new Law of God's Kingdom.*—The new law is the fulfilling of the old. The Jews tried to fulfill the letter of their Law, but failed in the spirit, their religion was one more of form than of spirit, hence Jesus said upon another occasion;—Neither in this mountain nor yet at Jerusalem shall the true worshippers worship God, but as God is a spirit, the true worshippers must worship him in spirit and in truth. Think not, implies here that people had begun to think that the Teacher who came preaching repentance, but also promising forgiveness, was to be what in later times has been called Antinomian, attacking the two great channels,—the law and the prophets, through which the will of God had been revealed. Christ refutes this thought in v. 1. The Law given by God and good for Israel is good as long as heaven and earth shall last. All the types, sacrifices, law and prophets of the old dispensation are fulfilled in Christ. In three ways does Christ fulfill the Law. 1st. By giving it in his exposition a fuller and more spiritual meaning than the Pharisees imputed to it. 2nd. By illustrating its end and object, the development of a perfect character, by his own life, free from reproach even by the Pharisees. John 8, 46. 3rd. By giving the motives, the spiritual life, and the Holy Spirit, by which alone the law can be properly obeyed. Whosoever shall break and misconstrue even the most trivial of the commandments of the Law, shall not be regarded as a proper religious teacher, while on the other hand who shall do and teach in its spiritual power even the least of the commandments shall be recognized as a great teacher, in the kingdom of heaven.

II. *The Righteousness required for this Kingdom*, v. 20. Paul in his epistle to the Romans, says, The Kingdom of God is not meat and drink, but righteousness, &c. Christ teaches here that not the righteousness of the scribes and Pharisees is that required for God's Kingdom, but a righteousness far exceeding that. The Christian's righteousness far exceeds that of the Scribes and Pharisees: 1. As it is the righteousness of principle, not of outward forms. 2. It grows out of love to God and love to men, and not out of self-righteousness and pride. 3. It is moral righteousness not ceremonial. 4. It is the righteousness wrought in us by Christ who is our Righteousness.

III. *An example for contrast.* To show his audience the weight of the new law or application of the commandments, Christ selects several and comments on them. He first takes the sixth: Thou shalt not kill. To this the traditions of the scribes had attached a penalty. Shall be in danger of the Judgment—the courts in every city ordered Deut. 16: 18, which Josephus (Ant. 4: 8, 14) explains to have consisted of seven men, and who had power over life and death. But Christ in expounding the Law lays open the whole disposition as deserving of punishment. Anger against a brother, fellowman, hating him so as to do him injury is defined as a case of murder and in danger of the Judgment. He who should say to his brother Raca—a term of great contempt, shall be be in danger of the council, composed of 70 members. He has a still higher punishment, with the same penalty death, in accordance with the intenser degree of his guilt. While he who shall say thou fool, vile apostate, impious wretch, shall be in danger of hell fire. Our Lord here alludes to the valley of Gehenna, a deep ravine near Jerusalem in which the impurities cast out of the temple, and bodies of criminals, were continually burning. The most important thing to keep in mind is, that there is no destinction of kind between these punishments, only of degree. The punishment in all the cases is death.

Therefore—seeing the danger and guilt of anger—If thou bring thy gift to the alter; the Jewish mode of worship was to bring sacrifices; we would say, if thou go to church. God wants to be worshipped, but the only worship that is acceptable to him is one that comes from a heart filled with brotherly love; wherefor Christ commands first to go and do all on your part to be reconciled with the one who has anything against you. We are exhorted in v. 25, and 26 to seek reconciliation with an adversary before going to law. These verses should be understood literally. A good spiritual use can however be made from this advice:—"Thou art a sinner; God has a controversy with thee. There is but a step between thee and death. Now is the accepted time. Thou art invited to return to God by Christ Jesus. Come immediately at his call, and he will save thy soul. Delay not! Eternity is at hand; and if thou die in thy sins, where God is thou shalt never come!"—CLARKE.

Lesson 9. August 28th.

PIETY WITHOUT DISPLAY.—Matt. 6, 1—15.

GOLDEN TEXT: Man looketh on the appearance, but the Lord looketh on the heart.—1 Sam. 16, 7.

This lesson is also from the Sermon on the Mount. Our last ended with an example illustrating Christ's method of fulfilling the Law. In this lesson we are taught the true method of fulfilling the law with regard to giving and praying. Like in the last lesson its force lies more in the spirit than in the letter.

I. In the first verse of our lesson Christ lays down a principle, which he afterwards applies to giving, praying and fasting, v. 2—19. The principle is that the child of God should avoid all ostentation in doing deeds of righteousness, Rev. ver.; (giving of alms, old version; the revised is preferable) in order to receive his Father's approbation.

The warning is not against the public doing of deeds of righteousness, but against making an exhibition of our unrighteousness for the purpose of winning the applause of men. "We are to be seen to do good, but not to do good to be seen." In doing good, the reward sought should be that from above. It is the motive which gives value to deed. The reward will be according to the motive and purpose, not according to the outward act.

II. *This principle applied to giving*, v. 2—4. Alms here means acts of kindness to the poor, the giving of money, food, clothing, &c. The hypocritical way of doing this is to make a great noise or display to attract the notice of the public. The reward in that case is the applause of men and only that. But the Christian's rule of giving alms, is to give without calling the attention of any one to the good deed, for the sake of being praised. They should be a secret between him and his heavenly Father, who knows all secrets. For he looketh on the heart, and will recompense not as man.

III. *This principle applied to praying*, v. 5—8. The child of God can not be without prayer; this is implied from these verses. Therefore Jesus applies the principle to praying. The hypocritical way of praying is to stand in the public synagogues, and at the corners of the streets for displaying devotion. Though we believe that the most suitable posture for prayer is kneeling, we do not recognize in these verses any reference by the Lord, to the posture but to the motive. Prayer should be with the heart-closet closed against the outside world, and offered to God the Father. We find here condemned the imitation of prayer, the mere form. What is desired is real prayer from the heart. The child of God does not use vain repetitions, the repeating of set forms as if there was some virtue in the mere act of praying. A repetition of awful and striking words may often be the result of earnestness and fervor, Dan. 9, 3—20, but great length of prayer, which will of course involve much sameness and idle repetition, seems to suppose ignorance and inattendance in the Deity. But God who looketh on the heart knows what we are in need of before we ask. Since prayer is an essential point of true worship and since true prayer is equally essential, Christ, as was customary by all teachers gave his disciples a form or pattern of prayer. This prayer may be a set form for all God's children, but the mere repetition of the words without the spirit is as much hyprocrisy as any other form.

IV. *The Lord's Prayer*, v. 9—13. This

prayer is arranged in three parts: the preface, the petitions, the doxology.

1. The preface, Our Father which art in heaven. In this address we acknowledge God as Father, man as brother, heaven as character.

2. There are seven petitions, each of which implies our obligation to help God to carry out what we desire of Him. They embody all essential desires of a praying and working heart and body.

3. The doxology, or conclusion ascribes to God all the power to perform these things, all the praise and glory for their performance, and from it.

This prayer is a model in language, spirit, and in matter. Jacobus tells us that this prayer is found substantially in the nineteen prayers of the Jewish Liturgy, except the clause, "as we forgive our debtors." This allows us to understand why Christ makes a particular comment on this clause, v. 14, 15. We are all trespassers against God, and in our desire to have these tresspasses forgiven we must be willing to forgive those who trespass against us. This is one of the essential principles of Christianity and the most significant petition in this prayer. Christ further comments on the same principle in Matt. 18, 23—35. For God to forgive the unforgiving would be synonymous to forgiving the unrepentent, who would harden themselves in sin by means of God's very act of mercy.

On account of the limited space I am not able to comment in detail on this valuable lesson. Let the teachers study this lesson and seek to make it practical for self and for the scholars.

From the *Nachrichten*, we learn the following changes of address pertaining to our mission fields. To send things to Darlington, address: Rev. H. R. Voth, Darlington, Ind. Ter., via Kansas City and Oklahoma. To Cantonment address: J. J. Kliewer, Cantonment, Ind. Ter., via Kansas City and Oklahoma.

DEATHS.

JACK.—On May 1, 1887, near Delphi, Elden Jack, aged 31 yrs., 23 days. Interment at Keely's church cemetery, funeral services by Moses Gottshall.

GEIGER.—On June 5, 1887, in Limerick, Montg. Co., John Geiger, aged 67 yrs., 1 mo. and 12 days. Interment at Keelor's church cemetery. W. S. Gottshall spoke at the house and Moses Gottshall in the church.

GOTTSCHALL.—In Philadelphia, on June 30, 1887, of convulsions, Charles Winfield, son of John S., and Sallie Gottschall, aged 1 yr., 2 mos., and 18 days. Funeral services were held in First Mennonite church, on July 3. Interment at Franconia meeting house, by N. B. Grubb.

PINKERTON.—At Rittenhousetown, Germantown, on July 3, 1887, Maryetta Givens, daughter of William and May Pinkerton, aged 2 mos., and 21 days. Funeral services by N. B. Grubb.

BERGY.—On July 1, 1887, near Skippackville, Montg. Co., Rev. David Bergy, for 30 years an active minister of the Mennonite Church, aged 83 yrs. and 22 days. Interment on the 6th, at the Trinity Christian Church, Skippackville. Funeral sermons were preached by A. B. Shelly in German and by J. H. Hendricks in the English language.

STRUNK.—On July 6, 1887, in Bethlehem, Pa., Mary Catharine, wife of Henry S. Strunk, aged 24 yrs., 6 mos. and 4 days. Interment on the 12th, at Saucon Mennonite Church, J. S. Moyer and A. B. Shelly officiating.

LANDIS.—On July 9, 1887, in Milford, Mary, widow of Daniel Landis, formerly of Quakertown, aged 79 yrs., 8 mos. and 1 day. Interment on the 13th, at Springfield Mennonite church. A. B. Shelly spoke at the house and J. S. Moyer in the church.

BOYER.—In Philadelphia, Pa., on June 6, 1887, after three months sickness from the infirmities of old age, John Boyer, in his 88th year. Funeral services by N. B. Grubb, on the evening of June 8. Interment in Montgomery cemetery, Norristown, the following day.

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THE

MENNONITE.

VOL. II. PHILADELPHIA, PA., SEPTEMBER, 1887. NO. 12.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

HARVEST HOME.

Most gratefully we gather
The fruitage of the year,
And offer our thanksgiving
With heart and voice sincere!
The sowing and the planting
Have brought their blest reward;
Lo! would we place our offering
Low at thy feet, O Lord—
Our Harvest Home.

What wealth of treasure greets us,
To bless the labor done!
How hard the work and watching,
How sweet the triumph won!
What golden gleams of beauty
The ripened fruitage yields!
With songs of joy and gladness
We glean the fragrant fields—
Sweet Harvest Home!

O Lord, when Thou dost gather
Thy sheaves of golden wheat,
And from the worthless masses
Select the pure and meet,
When, all earth's harvests over,
Thine own is just begun,
O grant, our Heavenly Father,
We hear Thy call, "Well done!"
Thy Harvest Home!

A SOLDIER OF JESUS CHRIST.

"The Lord our God will we serve, and His voice will we obey."—Joshua xxiv., 24.

The following anecdotes are told of David Sandeman, the devoted missionary:

Delighting as he did in vigorous exercise and gymnastic feats, he one day, in a walk with two companions, joined for a few minutes in the amusement of leaping over the stile at one corner of the old Queen's Park, Edinburg. While his companions failed, he cleared the stile so easily and gracefully as to draw forth the admiration of a dragoon who stood by. When about to walk on, Mr. Sandeman turned to the soldier, got him into conversation, and spoke of the perils and honors of a life like his. Then, suddenly drawing himself up to his full height, he exclaimed with deep feeling: "There is something far better yet! It is to be a soldier of Jesus Christ. Are *you* that?" The dragoon looked with wonder on the man of muscle and sinew who could thus speak to his soul, and shook hands at parting, evidently deeply interested. Scenes like these were continually recurring; but this power of gracefully turning every little event into a means of usefulness could exist only in one whose natural atmosphere was the love of God, and in whose soul there was an uninterrupted gravitation towards his Divine Saviour.

One day in harvest, finding by the roadside a woman cutting grass, he plucked a head of wheat, and told her how a corn of wheat must die before that beautiful head could spring up, and that so Christ must needs die ere we could be saved. The woman was astonished, and the young missionary went on his way, praying that the Lord might send his word to her heart. So continually did he act upon his favorite text, "Whose I am and whom I serve," that in a brief summer excursion in the west of Scotland, a companion of his journey informs us, that he believes he must have spoken to not less than five hundred persons in the course of their pedestrian excursion; and that when opportunity occured he was as direct and ready in addressing the rich as the poor.

PROUD OF HIS PATCH.

A poor boy was attending school one day with a large patch on one knee of his tronsers. One of his schoolmates made fun of him for this, and called him "Old Patch." "Why don't you fight him?" cried one of the boys, "I'd give it to him if he called me so." "O," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake." This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggles if we hope to come right.

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly, heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded he sprang to his feet and cried out, "Tell me who thou art!" and received the answer "I am opportunity; once neglected I never return."

PASSING STRANGE!

What is passing strange? This—that you, reader, have not given yourself in penitence and faith to the Lord Jesus. Of course this is not true of some who will read these lines, and we rejoice that such have made secure their everlasting future. But, on the supposition, dear friend that you are one of those who, alas, have not made their peace with God, we say that your conduct is passing strange.

Look at the case honestly. You know that this life is not all of your being. You know as surely as you know anything that your eternity must be spent in one of two conditions—either, through the grace of God, in bliss "beyond compare," or, in neglect of that grace, in woe unutterable. Now is it not passing strange that when there is this alternative before you you should for a moment neglect to choose eternal joy? You say that you are not refusing to choose this blessedness, but only waiting a little while until "a more convenient season." Ah, but do you not see that neglecting to choose life is the same thing, as choosing death? Do you not see that there is never any more convenient season in such a matter as this than the present?

Another thing. You have no claim to God's mercy, for you are a sinner against him. But he is offering mercy to you continually. You can have it any time for the taking. God's mercy in Jesus Christ! It is full, rich, soul-satisfying, free! And yet you are refusing to take it. Is such conduct passing strange? Were any one to turn away from earthly good fortune freely offered to him, you would say that he was foolish in the extreme. How much more one to whom is offered the "true riches!"

And one thing more. Life is uncertain; death hastens on. The tokens of mortality are all about you. You know that you may die at any hour. You make provision for contingencies in your business; you leave no uncertainties against which it is in your power to provide. But in this most important matter you are leaving things at loose ends. It is appointed unto men once to die. You know that. But you do not know for what hour that appointment is made in your case. "It is appointed unto men once to die, and after this the judgment." Yet you are risking the issues of that solemn tribunal on the contingency of your life being prolonged here. Is it not passing strange?

Dear friend, we beseech you to change your course, and now, this very day, this very moment, make your peace with God by accepting Christ as your Savior.

The last best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthrope.—*Jean Paul Richter.*

SOCIAL WINE DRINKING.

At a religious convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The chair having signified that he would be heard, he said, "Mr Chairman, it is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and I hope more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated, and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner, wine was introduced, and offered to this young man, and refused; pressed upon, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."—*Temperance Tract.*

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

The poor man who has heard and given heed to the heavenly call is richer than the richest who turns from it.

The poor man who has heard and given heed to the heavenly call is richer than the richest who turns from it.

THE LEGEND OF TWO SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind him and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck under his chin, he popped all the sins which he knew the people committed, and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them. See, here is the half crown I put in the plate last Sabbath; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and"—

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of good deeds of others."

"Your sack looks nearly touching ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards."

AN ANGEL'S TOUCH.

One evening, not long ago, a little girl of nine or ten entered a place in which is a bakery, grocery and saloon in one, and asked for five cents' worth of tea. "How's your mother?" asked the boy who came forward to wait on her. "Awful sick, and ain't had anything to eat all day." The boy was just then called to wait upon some men who entered the saloon, and the girl sat down. In five minutes she was nodding, and in seven minutes she was sound asleep, and leaning her head against the barrel, while she held the poor old nickle in a tight grip between her thumb and finger. One of the men saw her as he came from the bar, and, after asking who she was, said: "Say, you drunkards, see here. Here we have been pouring down whiskey when this poor child and her mother want bread. Here is a two-dollar bill that says I've got some feeling left." "And I can add a dollar," observed one. "And I will give another." They made up an even five dollars, and the spokesman carefully put the bill between the sleeper's fingers, drew the nickel away, and whispered to his comrades: "Just look a-there—the gal's dreaming." So she was. A big tear rolled out from her closed eyelids, but the face was covered with a smile. The men tiptoed out, and the clerk walked over and touched the sleeping child. She woke with a laugh, and cried out: "What a beautiful dream! Ma wasn't sick any more, and we had lots to eat and wear, and my head burns yet where an angel touched it!" When she discovered that her nickel had been replaced by a bill, a dollar of which loaded her down with all she could carry, she innocently said: "Well, now, but ma won't hardly believe me that you sent up to heaven and got an angel to come down and clerk in your grocery!"—*Washington Chronicle.*

BEGINNING RIGHT.—The first attempt at law-making by the people of Ebon, one of the Marshall Islands, was to enact a prohibitory law against the liquor which traders sought to introduce. All accounts from Ebon since 1879, says Mr. Whitney, report good effects of the law. "Those who are but a generation removed from barbarism and heathenism can and do enforce a prohibitory law which was pronounced by a prominent German as beyond any other law in the world. The natives say it is the only law they need."

TWO TREES.

FRUIT THAT GREW AND FRUIT THAT DID NOT.

There was a rich man in a country town who had a splendtd apple tree in his garden. Everyone spoke of it, everyone admired the ripe, rosy fruit.

Some could speak of having tasted them, and described their flavor and richness. Now, as this got noised about, the rich man's neighbor began to wish he too had such a tree.

In his weedy, neglected garden there was an apple tree, to be sure, but then it was dead. Year by year it remained so. Sunshine and rain, frost and dew fell upon it, yet its bare brown branches remained the same. "Why should not my apple tree bear fruit?" said the man. "Ah! I have it!" So he went out with money in his pocket and bought two bushels of apples, two balls of twine, and a basket of leaves, and all that glorious autumn day you might have seen him standing on a ladder, carefully tying on to every leafless, fruitless bough or twig, a rosy-cheeked apple and some leaves.

Friends came to see him the next day, and through his window he pointed out to them his well covered apple tree. They were astonished, they complimented him upon the splendid show of fruit.

"We thought that tree was dead," they said, "but it quite equals your neighbor's." And the foolish man was pleased.

That night a storm of wind and rain came on, down fell the apples and leaves like hailstones.

On, on, till in twenty-four hours the old apple tree reared its head once more, bare, brown and *dead*. "Of course, you say, "just what I thought." Yes, I dare say. But why am I telling you this story? Because I think so many sensible boys, girls, ay, and "grown ups" too, fall into the same fatal mistake. Have you ever seen a Christian and wished to be like him?

Have you ever heard of the happiness and glory of knowing Jesus, and said, "I should like to know Him too?"

Have you ever thought, "I really must become religious; I will begin to pray, and to read my Bible; in fact, I'll turn over a new leaf?" And you do. You try and try, and try to make yourself a Christian.

You try to love God; you are a much better boy or girl; every one says so; teacher is quite pleased with you; you feel you are really quite religious. It all looks like the real thing outside, only God and you know that you are dead, and putting on the fruit instead of bringing forth fruit. You may even deceive your best friends, but God knows it. Do you see your mistake? You have been trying to live without life. What must you do?

How can you have the real thing that will stand against the storm of temptation and trial? Just come to Jesus. Begin it all by getting life. He will make you his living child if you come to Him. Begin with Jesus, by coming to Him at once; go on with Jesus, by coming to Him day by day; end with Jesus, by going at last to be with Him where he is.—*Eva Travers Evered Poole.*

A LITTLE LOWER THAN THE BEASTS.

Try to give a dog whiskey to drink and you will see him shudder with fear and run away. A rabbit, which was given whiskey, one spoonful every day for the sake of experiment, died in a few days with terrible cramps of the stomach. Place a good microscope over one drop of water and you will see hundreds of little animals living and swimming lustily and cheerfully in it, but place the same instrument over a drop of whiskey and you will find no life whatever, death reigning there. Then mix them together and you will witness the following spectacle like this: The poor animalculæ, lively and cheerful though they were but one moment before, at once begin to move about most frantically; they are taken with spasms, with which they suffer a little while, until death relieves them. Hence you may realize the nature of whiskey and the horror which Nature herself has instilled into every creature against it. But what are these in comparison with the susceptibility of the human body to the ruinous effects of alcoholic drinks, the traces of which are often and unmistakably found in the different disorders of the stomach and bowels, the heart, the liver, the kidneys, the throat and the larynx, the brain, the skin, the five senses, and the mind itself? Who can tell the amount of trouble and pain and misery caused by only one of these afflictions? How terribly ruined and deformed by drink is the human body, the most noble work in the whole of God's visible world that "temple of the Holy Ghost," as the great St. Paul has so grandly styled it! A short time ago I saw eight representations of a man's stomach laid open and affected with those disorders of which alcohol is so prolific. They were taken from Nature and so disgusting that people who were shown them could neither eat nor drink on that day.—*Father Loison.*

You never miss an opportunity of giving innocent pleasure, or helping another soul on the path to God, but you are taking away from yourselves forever what might have been a happy memory, and leaving in its place pain or remorse.—*Frances Power Cobbe.*

Descarte laid down as one of the practical rules of life: "I must not seek to gratify my desires so much as I seek to restrain them."

BE NOT CONFORMED TO THIS WORLD.

When a person comes into Christ's service, it is supposed everything is surrendered to Him. Just as when a man enlists in the army of his country, business, home, pleasures that may have been innocent as a citizen, and everything that may hinder him in being a soldier, is given up for that service. He even puts off his citizen clothes and puts on the uniform of his country, and does the bidding of his captain. He feels glad to be known as a soldier, and his friends are proud of him if he is a brave soldier and true to his country. Would they welcome him home if he were a deserter? or if he served the enemy of his country half the time and his country the other half? Would they like to be told that he shirked duty when the enemy was in front and the battle raging? There seems, however, to be quite a disposition in some quarters to praise the followers of Christ who serve Him at the halves—who are known both in the prayer meeting, in the dancing party, and at the card table, billiard hall and the theatre. Let a young Christian take a decided stand for the Master against these questionable amusements in some of our churches, and it is not an unheard-of thing that they may be classed with bigots, from the pulpit, and treated with neglect by those of their associates. It need not be supposed that the days of persecution are passed. The men and women who dare to stand for the truth will find it an unpopular road. It is much easier to be conformed to the world, and to be told it is all right, "because all do it," as if God had no law in **His Kingdom above such subterfuge as that. How much would a skillful general expect** to accomplish with an army **of half and half** soldiers, who thought ***about*** **as much of the** enemy as they did **of their own army**? How much **does Christ expect to** accomplish with a church **that is neither** cold nor hot, or with Christians who are in that condition? Simply nothing. He says He will spew them out of his mouth; and so He does, and spiritual death comes. It is the testimony of ministers of all denominations, that this conformity to the world in dancing, card playing and theatre-going deadens the spiritual life, and finally lands the Christian who indulges in them in a cold and lukewarm state, if not in the world. This testimony is so general that this result seems to be a law in the spiritual realm: i. e., men and women lose their spiritual life as they indulge in these things.

Recently a revival occurred in a town, and the church where it was held was what might be termed a dancing and card-playing church. When those who were truly converted came to unite with a branch of Christ's church they avoided almost entirely this church and selected their spiritual home where this worldliness was not countenanced. They knew well enough that to cast their lot with such a church was to lose their spiritual life. It is easy for young people to discredit this and to plunge into worldly amusements, but it is not easy for them to regain what they have lost in spiritual things by so doing. It is possible for them to keep up a form of godliness after such a course has been entered upon, but there is no power in it. As well may a man who saturates himself day and night with tobacco smoke try to make himself sweet and clean. Every breath he breathes tells how his lungs hate the abominable fumes. Every breath of air that passes over his form wafts the fumes of his pipe into the faces of those who are near him. He thinks, doubtless, he is sweet and that no smell of the dead stench of tobacco fumes are upon him, but every sensitive nerve that has not been perverted by the use of this drug naturally shrinks from contact with it. So one who is living on the half and half line may imagine that he is as fully in the pure sunlight of God's love and favor as one who walks with God, and is not conformed to this world, but let there come a breath from heaven, and let new-born souls come into the church, and they, if truly born of the Spirit, will soon tell who have the smell of worldly contamination on their garments, and the Spirit knows it first of all.

IT GROWS BETTER BY USE.

Recently two gentlemen of wealth were talking about giving to the Lord. One had for many years been giving of his money sacredly to the Lord's work, and the other had more recently begun so to use his Lord's money, though greatly prospered in business. In the conversation these thoughts were often expressed: It is remarkable how much easier it is to give when one is in the habit of it. When people open their hearts to give, it is astonishing how much they can do. The luxury of giving grows upon a person. It is made better and better by constant use. To shut up one's heart and pocket is to lose the best part of life.

To hear business men thus talk, is refreshing.

Jeremiah Burrows, a pious minister, mentions the case of a rich man, when he lay on his sick-bed, called for his bags of money; and, having laid a bag of gold to his heart, after a little he bade them take it away, saying, "It will not do! It will not do!"

Sir Thomas More wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

FOR THE CHILDREN.

ENERGY AND PERSEVERANCE.

F. E. Loring, in *The Independent*, gives a lively and interesting account of the efforts used by a poor Bulgarian peasant boy to obtain an education. His home was a little hut made of mud and stones; and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheep-skins, made up with the wool outside. He was a bright, ambitious boy, with a great desire for study. And when he heard of Robert College at Constantinople, he determined to go there. So he told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said:

"You can't go to college; it's all I can do to feed you children; I can't give you a piastre."

"I don't want a piastre," the boy replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheep-skins."

But he had made up his mind, and he went—in sheep-skins and without a piastre. It was a weary march of a hundred and fifty miles to Constantinople, but the boy was willing to do anything for an education. He found kind friends all along the way, who gave him food and shelter at night. So he trudged sturdily on day after day until he reached Constantinople. As he was not one to let the grass grow under his feet, he soon found his way to the college, went into the kitchen and inquired for the President.

He asked for work; but the President kindly told him there was none, and that he must go away. "Oh, no," the boy said, "I can't do that. I didn't come here to go away." When the President insisted, his answer was the same: "I didn't come here to go away."

He had no idea of giving up. "The King of France, with forty thousand men went up a hill, and so came down again;" but it was no part of his plan to go marching home again. And three hours later the President saw him in the yard patiently waiting.

Some of the students advised him to see Professor Long. "He knows all about you Bulgarian fellows." The Professor, like the President, said there was no work for him and he had better go away. But he bravely stuck to his text: "I didn't come here to go away."

The boy's courage and perseverance pleased the Professor so much that he urged the President to give him a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

The President thought he would soon get tired of such hard work. But a boy who had walked a hundred and fifty miles for the sake of an education, and was not ashamed to go to college in sheep-skins and without a piastre, would not be easily discouraged.

After a few days, as he showed no signs of "weakening" the President went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"Oh, I'm perfectly satisfied," he replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of him, and he was allowed to stay.

After he gained his point he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a syndicate of six. That was good old Dr. Hamlin's way, so none of the boys found it a burden to help him one evening in a week. It was a success on both sides; the boys were patient and kind, and the newcomer was as painstaking and persevering in his lessons as in other things, so that he made great progress.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the President, "to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheep-skins, all the boys would cry 'baa.'"

"Yes, sir, I know," he said; "but the boys have promised to help me out. One will give me a coat, another a trousers, and so on."

Nothing could keep back a boy like that, who overcame all the obstacles in his way.

After the examination, the President said to Professor Long:

"Can that boy get into that class?"

"Yes," was the reply. "But that class can't get into that boy."

It was not all plain sailing yet. Although he had passed the examination he had no money, and the rules of the college required each student to pay two hundred dollars a year. That was a question in mathematics that puzzled the good President.

"I wish," said Professor Long, "that the college would hire this boy to help me in the laboratory and give him a hundred dollars a year. He has proved himself very deft and neat in helping me there, and it would give me much more time for other things."

So he became the Professor's assistant, and was perfectly delighted with his good fortune. But where was the other hundred coming from.

President Washburn sent an account of his poverty and great desire for an education to Dr. Hamlin, the ex-President of Robert College, who was in America. The Doctor told the story to a friend one day, and she was so much interested that she said:

"I would like to give the other hundred." **And that's the way he gained the wish** of his heart.

He proved the truth of the old saying, that "where there is a will there is a way." But his way was so hedged in that no boy without a strong will and great perseverance would have found it.

Of course such a boy would succeed. To-day he is head master of one of the schools in his own country.

FAMILY CIRCLE.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."

TAKE THE CHILDREN TO CHURCH.

But "do they not have a Sunday-school?" Yes; and a well-equipped and Christ-presenting Sunday-school is the right arm of a church. But a right arm is not the main body, and an arm dissevered from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday-school teacher! He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday-school never was ordained to be and never can be a substitute for the regular services of the sanctuary. Bring your children with you to church, dear friends. It is their nestling place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews? How do they spend the Lord's-day at home? If you commit the sin of beginning the day with your *Sunday Times*, or *Tribune*, or *Herald*, you may be quite sure that the boys and girls will be deep in the police reports and fashion gossip and wretched scandals of those Sabbath-breakers while you are listening to the sermon. Then keep the regular desecrators of holy time out of your doors, and take all of your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ.—*Rev. Dr. T. L. Cuyler.*

THE POSTSCRIPT

An incident related by a mother a few days since, caused us many serious thoughts about our intercourse as members of the family when we are absent from one another.

"I should never have known," said the mother, "anything about my son's feelings, if he hadn't written that postscript. When he went into the army, he did not profess to be a Christian. He did not allude to the subject of religion either, in any of his letters, until just before the last battle. He wrote all about himself, his companions, his surroundings, etc., and then closed the letter with love for us all. But after he had written his name, he added: 'P. S.—I expect to go into battle to-morrow, mother, but have no fears. I have given myself to the Lord, and whatever comes will be all right.' The following day after the letter was received, the telegram came that he had been killed in battle. If that postscript hadn't been added, I shouldn't have had one assurance to comfort me."

That mother is silver-haired and worn with the pilgrimage. Over twenty years had passed since her boy died, but nearly every day she thought of that postscript. The letter was soiled and creased with frequent handling, she had read it over so many times. She felt at rest about her boy; she knew he was with the Lord r those few words told her he had consecrated himself to Him.

It is necessary for parents and children, brothers and sisters, after they have grown up, to be separated from one another. One son goes to the far West, another South, and a daughter, perhaps, crosses the ocean. Years pass without any personal intercourse, only by the interchange of letters. We give our children to God, and with the seal of the covenant upon their foreheads, they go out into the world to take their place among its workers.

Fathers and mothers, never neglect in your letters to have something among the written words that will lead your children to look above the things of earth. Oh, how many boys have been kept from evil by the mother's letters, so full of loving counsel and assurances of faith!

Sometimes the children of the covenant get a great ways from the Father, but the prayer of faith will bring them back. Remember the promises to the households of faith. Write the kindly pleading letters, and pray morning, noon and night for the boy who is in a far country.

And you, children, who are away from the dear old home, do not engage in anything that you are ashamed to write about in your letters to father and mother. Have a few words on each sheet of paper that will cheer the dear old hearts who love you so well, and whose welfare is ever in their thoughts. And with brothers and sisters, how precious are the loving letters that come and go, bringing tidings of the interests of each other, although so far divided. Bring up the pleasant childhood remembrances in your letters, and assure one another that the love is the same as when you knelt together around the mother's knee to say your evening prayers. Write often to the loved ones, encouragingly and sympathetically. A good, kind letter is always a treasure to the one who receives it.—*Evangelist.*

If slander be a snake, it is a winged one; it flies as well as it creeps.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

Publication Committee: A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

Terms of subscription: One copy one year 50 cents; six months 25 cents.

Send articles for publication, business communications, and subscriptions to N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, SEPTEMBER, 1887.

TO THE READERS.—With this issue we close the second volume of the MENNONITE, and with it a large number of subscriptions expire. We trust all such will promptly renew their subscriptions and solicit new subscribers. Quite a number have not yet paid their subscriptions for the last year, and a few have been subscribers from the beginning and have not paid anything yet. To all who are in arrears we would kindly say, if they will pay promptly the publication committee will be enabled to balance the account and begin the new volume with light hearts. The editors do all their work without one cent of remuneration, and do it cheerfully. Will you not now assist in the good cause?

MINISTERIAL CONFERENCE.—The Quarterly Ministerial Conference of the Eastern district was held in the West Swamp church, on Monday, Aug. 1st. The following brethren were present: C. H. A. van der Smissen, J. S. Moyer, Samuel Moyer, A. B. Shelly, N. B. Grubb and Allen M. Fretz. Essays were read by the brethren Moyer, Fretz, Grubb and van der Smissen on the subjects assigned them, as per programme published in the June number of the MENNONITE. Brother Wm. S. Gottschall not being present, sent in a homiletical exposition on the passage assigned him, which was read by the chairman. These meetings are becoming more interesting and each successive one proves the blessing derived from social intercourse and the discussion of biblical subjects and topics of importance to church work. The meeting was presided over by Bro. Shelly, and Bro. J. S. Moyer was chosen secretary. The next meeting will be held during the week of prayer in January next, in the Philadelphia church.

BIBLE READING.—In the evening of the same day a Bible-reading service was conducted by Bro. Grubb. The subject was, the efficiency of the Blood of Christ, based on Heb. 9, 22, "Without the shedding of blood there is no remission.". Some twenty different scripture passages were read by the audience, all bearing on the subject. The application was made by the leader, the substance of which showed, how the shed blood of Christ speaks for us with regard to how by Christ's blood we are purchased, redeemed, justified, brought near, washed and cleansed, made one with God, reconciled, adopted as sons of God and our voices tuned to sing the song of the lamb—how by the blood is our fulness in all things.—Rev. 1, 5—6.

REPORT OF SUNDAY-SCHOOL CONVENTION.

The annual Sunday school Convention of the Eastern Conference was held at Schwenksville, Aug. 15th and 16th.

FIRST DAY.

The Convention was called to order at 2 P. M., and opened by singing hymn 145 from Gospel Hymns. The retiring chairman then read a scripture lesson and led in prayer, after which he spoke briefly of the object, necessity and benefits of such conventions.

W. S. Gottschall followed with an address of welcome to the Sunday-school friends, and expressed the hope that all would be benifited by this first Convention with them.

The Convention then organized by electing the following officers for the year: President, N. B. Grubb; secretaries, A. B. Shelly and A. M. Fretz. Reports were read from the different schools represented. We make an abridged report.

SCHWENKSVILLE.—This school is flourishing under the superintendence of Isaac K. Freed. It numbers 50 scholars and 6 teachers. The school is divided into three grades. English is the prevailing language of the school.

DEEP RUN.—This school is open from April to the end of the year. The report is for the period since April 1st. Numbers 129 scholars and 11 teachers. A. M. Rickert is the superintendent. Very regular attendance. The teachers manifest a deep earnestness for the welfare of the souls of their pupils. Exercises both German and English.

PHILADELPHIA.—This school is under the superintendence of C. H. Moyer. It numbers 320 scholars and 24 teachers. Is open the whole year. Is entirely English; divided into three grades. The spiritual progress was good, 18 being added out of the school to the church.

WEST SWAMP.—This school is directly under the control of the church. The officers are elected at the yearly meetings of the congregation, and are members of the church. U. S. Stauffer is the present superintendent. Numbers 152 scholars and 17 teachers. German is the main language of the school.

ZIONS UNION (Hereford).—This school is under the superintendence of James B. Funk. Numbers 118 scholars and 25 teachers and officers. Is open the whole year. Both languages are used.

FLATLAND.—Daniel M. Landis, superintendent. This is a union school, being attended by scholars of different denominations. The officers and teachers are mostly Mennonites. Membership, 125.

EAST SWAMP.—This school is open the whole year, during the winter however sessions are held every two weeks. Has about 100 members. Exercises partly in both languages. The progress of the school has been encouraging in every way, including the manifestation of interest in the school by the members of the congregation.

UPPER MILFORD.—This school numbers 75 scholars, excepting the Bible class which is composed mainly of older people, and is under the charge of the pastor. The school is prospering under the efficient superintendency of William M. Gehman.

BOYERTOWN.—Here is a small school, but is growing.

SPRINGFIELD.—The school here constitutes a Bible class under the instruction of the pastor, held every two weeks before church services.

SAUCON.—This school constitutes a Bible class every two weeks. Some of the members think there is no room for a school. The pastor is however of a different opinion, if some one would have push enough for a school.

N. B. Grubb then offered the following resolutions to be considered some time during the Convention:

Whereas, there is a want of more ministers and active workers within the limits of our church as well as outside. And no inducements are offered, not even to encourage young men to make known their convictions and desires to become active laborers in the ministry, be it therefore

Resolved, I. That this Convention establish a fund for the purpose of educating, whole or in part, young men who desire to enter the Gospel ministry and may not have the means necessary to pay their way. And that the collections and contributions received at this Convention shall form the nucleus of said fund.

II. That the chair appoint a committee consisting of three ministers, members of this Convention and also members of the Eastern District Conference to compose the executive committee, whose duty it shall be to receive and to have charge of the funds. The committee shall have power to apply the money, and shall also act as examining committee when any applicants present themselves. The committee shall also have the right to choose the school or seminary for the students. Said committee shall serve for a term of three years unless otherwise ordered by this Convention.

III. That each Sunday-school represented shall endeavor to raise funds for further increasing this fund, and endeavour to interest men and women of means to make contributions and bequests, large or small, as may seem best.

IV. As soon as the Eastern District Conference is willing to accept the obligation, this Convention is ready to commit the fund and the work in its care. When the said Conference shall continue the work through a committee of that body.

V. Should the money not be used for the purpose above stated, when the fund has reached $500.00, with no indication that it will soon be needed, the money may be paid into the treasury of said conference to be used for home mission purposes.

DISCUSSION OF TOPICS.—The fourth topic on the programme, "Should we not, by making the exercises of our schools English as rapidly as the understanding of the children will admit, endeavor to hasten the inevitable change in the church language of our people?" was taken up for discussion. William M. Gehman read an essay on the subject. He believes the time is coming that the English language will be universally taught and spoken. But what is inevitable will come in its own time, and need not be hastened. There is no virtue in language. Children should not be taught to despise their mother tongue. Allen M. Fretz read an essay in German on this topic. He reviewed the language of the Mennonite ancestors. In some localities the mother tongue is lost, and services are seldom if ever conducted in German. If it can be shown that the English language is better than the German, that it tends more to the material and spiritual growth of our church; then he would say *hasten*. Can this, however, be shown of the German and the contrary of English, then let us hold on to, and "fight" for the German by teaching and preaching as long as we can. If both languages stand equal in this particular, then we should teach both languages as the understanding of the children demand it, and leave the change to circumstances.

In the general discussion which followed Prof. Weinberger said: We do not know what may be the future language of the country. It makes very little difference what language we use, just so we are understood by our hearers. Cultivate the spirit and the language will come right, whether partly English or partly German or not. The virtues of the Gospel should not suffer on account of language. He glories in being a German, but loves the English. J. G. Estlin, of Delaware, has by experience found that the existence of only one language would have the effect of keeping in the church some members who prefer the English. Van der Smissen proved satisfactorily that the German language is not so near extinct in America as some people thought, but on the contrary it is increasing both in use and in influence.

(Concluded in October number.)

THE SABBATH SCHOOL.

BOASTING IN CHRIST.

We give below one of the most remarkable compositions ever published. It evinces an ingenuity of arrangement such as we have never seen before. The first letters of each line spelled downward form a very necessary truth for all Sunday-school workers, while the words in *italics*, when read from top to bottom and from bottom to top, form a very interesting part of one of the lessons of last month.

Make known the Gospel truths, *Our* Father, King;
Yield us thy grace, dear *Father*, from above;
Bless us with hearts *which* feelingly can sing,
"**O**ur life thou *art* for *ever*, God of Love!"
Assuage our *grief* in love, *for* Christ we pray,
Since the bright Prince of *heaven* and *glory* died,
Took all our sins, and *hallowed the* display,
Infant *being* first, a man, *and* then was crucified,
Stupendous God! *Thy* grace and *power* make known;
In Jesus' *name* let all *the* world rejoice.
Now labor in *thy* heavenly *kingdom* own—
That blessed *kingdom* for thy saints *the* choice.
How vile to *come* to thee *is* all our cry!
Enemies to *thyself* and all that's *thine*,
Graceless our *will*, we live *for* vanity,
Loathing thy very *being*, *evil* in design.
O God, thy will be *done from* earth to heaven.
Reclining *on* the Gospel let *us* live,
In *earth* from sin *delivered* and forgiven.
O! *as* thyself *but* teach us to forgive.
Unless *its* power *temptation* doth destroy,
Sure *is* our fall into the depths of woe.
Carnal *in* mind we've not a glimpse of joy
Raised against *heaven*; in *us* hope can flow.
O! *give* us grace, and *lead* us on the way;
Shine on *us* with thy love, and give *us* peace;
Self and *this* sin that rise *against* us slay.
O! grant each *day* our *trespasses* may cease.
Forgive our evil deeds *that* oft we do:
Convince us *daily* of *them* to our shame;
Help us with heavenly *bread; forgive* us, too,
Recurrent lusts, *and* we'll adore thy name
In thy *forgiveness* we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy Son, *our* Savior, bled on Calvary.

TEMPERANCE IN THE SUNDAY-SCHOOL.

From the *Golden Rule* we quote the following, which we commend to the thoughtful consideration of Sunday-school workers:

"Is temperance taught in all the classes in our Sunday-schools? A lady, arranging for a temperance entertainment, asked some little girls if they could sing a temperance song. They had never heard one. Older girls were called on, but they did not know any. In the singing-book, containing nearly 400 psalms, hymns, and spiritual songs, two temperance selections were found. It is said many children are sung into Heaven. Surely in this school few would be sung into the temperance ranks.

"On Sunday 'Daniel in Babylon' was the lesson topic. Now we know some teachers are enthusiasts on temperance. 'Does your teacher tell you about the poor drunkard sometimes?' said an earnest worker to a little girl. 'No; I guess my teacher don't know any drunkards.' To a young man she remarked: 'I suppose you took up the wine question to-day?' 'No; we never discuss temperance in our class.' 'Your boys are wide awake on the temperance question, I hope,' she said to a gentlemen. 'Well, I meant to have spoken on the subject,' replied the teacher, 'but they were so interested about the hanging-gardens and the whereabouts of the golden candlesticks of Solomon's temple, I really had no time.'

"If we are ever going to teach temperance effectively, we must begin with the young. Do all the boys and girls in our Sunday-schools become temperance men and women? How many young men once in Sunday-school, refuse wine on all occasions? Let any teacher not interested in teaching temperance review the class record of ten or twenty years ago, and see if all the boys are now sober men. Our children know who burnt the houses of the great men of Jerusalem; do they know the facts concerning alcohol? They can tell the results of idolatry among the Jews; can they tell the effects of intemperance in their own town? 'Cannot civilization put a stop to this crime against humanity (shipping rum to heathen countries)?' is now the cry of Africa. 'Whiskey is king here,' is the report of our home missionaries at the far West. Why, then, not have temperance as well as missionary concerts? A teacher says she does not know how to teach temperance. Tell them what the Bible says, and take your boys and girls to the drunkard's home. Let the children see for themselves.

"Do not let us content ourselves that scientific instruction is given in our public schools. If the work is ever done it must be done by the church and Sunday-school. There are at least 8,000,000 scholars and teachers in our Sunday-schools. What may not this great host do to crush the greatest curse on earth? The bitter, unceasing cry from suffering wives and children is heard round the world. Do we believe it? What will our Sunday-school teachers do about it?

The bible teaches us that the body is more than raiment. But as we enter in the majority of churches where the bible is taught and believed, we are almost persuaded that most people read their bible Hebrew-wise, backward, and convey to the casual observer the idea that the clothing is more than the body.

Life is a short day, but it is a working-day.—*Hannah More.*

INTERNATIONAL S. SCHOOL LESSONS.
1887. Third Quarter.

ILLUSTRATIVE AND PRACTICAL NOTES
BY A. M. F.

Lesson 10. September 4th.

TRUST IN OUR HEAVENLY FATHER.—Matt. 6, 24—34.

GOLDEN TEXT:—Casting all your care upon him; for he careth for you.—1 Pet. 5, 7.

The lessons of this month, like three of last month, are taken from the Sermon on the Mount. Jesus was now about to impress a very great truth on the minds of his hearers, and so, as his custom was, he makes several illustrations from every day life to do it. The great truth that he wants to impress is:—God careth and will provide for his children. In studying this lesson we will place ourselves,—teachers and scholars, in his audience and look upon these words as though they were addressed to us from the lips of divinity, remembering we are to be impressed with the above named truth.

To begin he found for an illustration a well-known fact, viz: No man can serve two masters. We may have experienced, or know from observation that the serving of two masters of opposite character is an utter impossibility. The very act of trying to please one will be displeasure to the other. This illustration is applied spiritually, and we see that God, and the god of this world—mammon, cannot be served at the same time. Man is designed to serve God; while mammon is to be the servant of man. It is not the being rich that is wrong, but to be ruled by riches. The impossibility of serving these two masters of opposite character is seen in the fact that the serving of mammon causes anxiety, care, and often burdens too heavy to be borne, while the serving of God causes rest, peace and trust.

Verse 25: "Therefore"—In view of the fact that the serving of mammon brings anxiety, while that of God brings trust, we are not to be anxious about temporal things, for such anxiety will betray distrust in God. The Lord now with several illustrations shows us why we are not to be too anxious about the wants of life, directing our thoughts to a better trust in our Father.

First Reason.—The experience of greater benefits already received: Life more than meat, body than raiment.

Second Reason.—The smaller animals, fowls, unconcerned about their food, are cared for by our heavenly Father.

Third Reason.—Our powerlessness without God's blessing. For with all our anxiety we can not add one cubit to our stature, v. 27.

Fourth Reason.—We find this in the consideration of how the lilies of the field prosper, and are dressed with beauty surpassing even that of the most magnificent of kings, v. 28, and 29. Our anxiety about temporal things, after considering the herbs and flowers of the field, would betray lack of faith, v. 30. But there is a meaning hidden beneath this illustration, that, I think, the Lord wants us to remember, as we are listening to his reasons. As the beauty of the flowers is unfolded by the divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. V. 31, "Therefore"—Knowing the above truth, and as we profess faith in God as a Father let us lay aside all anxiety, for,

Fifth Reason, v. 32.—To have such an anxiety would be imitating the heathen, who live without hope; but trust in mammon.

Sixth Reason.—Because it is the quality of a wise and tender father to provide for the necessities of his children, v. 32.

"But"—in order to avoid this anxiety about temporal things, and be able with these given reasons to rely on the arm of God we must, "Seek first, the kingdom of God," strive to become subjects of God; second, his righteousness,—the righteousness of God through Christ, which makes us his children and enables us to thus trust in him. If we have these great gifts, which in comparison with the necessities of our earthly life are even greater than the life compared with meat, or the body with raiment; or, we compared with the fowls of the air, and the grass of the field, we have the fullest right to trust that all these smaller things will be added to us. Or as Mr. Trapp says on this passage, "All other things shall be cast in as a surplus, or as small advantages are given to the main bargain; as paper and packthread are given in buying groceries," v. 34. "Take therefore no thought"—This does not excuse us from being concerned about our temporal duties; these we have to do; but we are not to be so engrossed with these things that we become the servant of mammon, instead of being ruler over mammon.

Learn:

1. That we can not serve two masters, but *must* serve one.
2. That God, who is our Creator, and our heavenly Father desires our service.
3. That He knows our needs better than we do.
4. That our first care should be for our souls.

Lesson 11. September 11th.

GOLDEN PRECEPTS.—Matt. 7, 1—12.

GOLDEN TEXT:—Therefore all things whatsoever ye would that men should do to you; do ye even so to them, v. 12.

The part of Jesus' sermon given in the lesson for to-day contains instructions for the guidance of Christians, on points where so many are apt to fail. He continues to apply the principles of his new kingdom to daily life, to lead men to put those principles into practice, thus causing the kingdom of God to come, and his will to be done on earth as it is in heaven. For this he gives the golden precepts of to-day's lesson.

I. *Concerning Judging*, v. 1—6. Judgment.—This does not mean that we should not form an opinion of others. It means that we should not form an unjust opinion of any one and falsely condemn. That we should not put

the worst, but the best construction on the actions and words of others. We are not able to look into the innermost part of a man, hence we should not be too harsh to judge, condemn or even praise his deeds. We must remember that we are man too, and subject to the same judgment. The same standard with which we judge others will be applied to ourselves. We often find that those who are worst themselves are most severe in their judgments of sins differing from their own. And many show a worse spirit in condemning others, than the wrong which they condemn. To this our Lord refers in the illustration comparing the mote and the beam. Mote,—a small speck or splinter; used to represent a small sin. We all know how painful and inconvenient even the smallest mote is, in an eye. So should also the smallest sin be to the possessor. Beam,—a log, joist or rafter; exceedingly larger than a mote. This comparison is used to show the comparison between the sins of the one who takes upon himself to judge another, and those of the one he judges. Let us remember, it is not wrong to pull the mote out of a brother's eye, if we do it in a right spirit. If we do not act the hypocrite. We must first see that our eye is purified or single and then help our brother. We should consider our faults as beams in comparison to those of others, then we will seek to get rid of them first. Our brother may need our assistance, but we should aid him in a christian spirit.

As harsh judgment and unwise correction of others are reproved, so we have also a warning against laxity of judgment, being unconcerned about the sins of our fellowmen. Those who willfully live in sin and error, whose hearts are so hard that they can not, since they will not, understand and accept God's Word; such the Lord compares to dogs and swine. We are to know them, we are not to cast that which is holy,—God's word, nor that which we price highly, as pearls, the Gospel of Christ before them, for in doing so more harm than good may come from it.

II. *Seeking and Finding.* Ask, seek, knock. These three words imply distinct degrees of intensity. Jesus wants to teach us the necessity of continuing in prayer. Ask, denotes the spoken words of prayer, and indicates the want of an object which can only be obtained by free gift. Seek, denotes a more earnest degree in prayer, and indicates that the object has been lost. Knock, denotes importunity, and indicates that the object has been shut up but known where. Every degree of prayer has its promise. To verify these promises the Savior again uses an illustration from daily life. No man who is a father, would, when asked for bread give a stone, or for a fish give a serpent. And as no earthly father would do so, but give good things, give the things asked for or better things; how much less will our Heavenly Father fail to answer our prayers for our good.

III. *The Golden Rule.* This rule is equivalent to the second great commandment. What is it? These golden precepts are very appropriately concluded and summed up by this Golden Rule. The rule does not require us to do *the things* which others ask of us, but to act toward them in a manner and spirit in which we should wish them to act toward us. CLARKE appropriately remarks, none but he whose heart is filled with love to God and all mankind, can keep this precept, but God has spoken it; it is the spirit and design of the law and the prophets,—the sum of all that is laid down in the sacred writings, relative to men's conduct towards each other.

Lesson 12. September 18th.

SOLEMN WARNINGS.—Matt. 7, 13—29.

GOLDEN TEXT:—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7, 19.

In this lesson we have the closing words of the Sermon on the Mount. It consists of four distinct solemn warnings:

I. *Against the Broad Road to Destruction*, v. 13—14. Jesus had spoken considerable concerning the excellency of his kingdom, both here on earth and in heaven. His hearers, no doubt had by this time had a longing for his kingdom, hence it was necessary to exhort in the right way and warn against the wrong. As God, in the Old Testament placed before his people life and death to choose from, so Christ does here. The way into life is through a narrow gate, along a straightened way. This refers not only to the way into the heavenly Canaan, eternal life, but as well to the way into the Christian life. The gate is narrow, as there is but one way to enter into this Christian life—the way of faith, repentance and obedience, while there are many ways of not being a Christian. And as the gate is wide, and the way broad unto destruction, we are exhorted to strive (Luke 13, 24,)—put forth efforts to enter in. The broad road of sin leads to destruction. This destruction often begins in this world and is completed in the next. That the gate to life is narrow is no reason why more should not enter it; it is as broad as the love of God can make it. That few find this way, does not prove that many cannot, for all that seek will find; but because few seek. The wide gate is more easily found.

II. *Against False Prophets*, v. 15—20. False teachers. This caution applies to such in our time as claim to possess communication with the spirit world, or to be invested with direct and infallible authority to speak for God, also to all who put on a semblance of piety for selfish purposes. A false teacher is not merely an erroneous but a lying teacher. The especial danger in such teachers lies in the fact that they are often ravening wolves in sheep's clothing. Christ not only gives this warning but he also gives a sign by which such teachers can be distinguished. As a tree is known, not by its appearance, foliage, or blossoms alone, but more particularly by its fruit, so is every teacher known—by the fruit of his doctrine. Not only by the doctrine but by the entire moral effect of the doctrine. No grapes of a good life can be gathered from the thorns of false teaching and bad principles. Our Lord calls our attention to both sides of this principle; as a corrupt tree, a false teacher, can not bring forth good fruit, but will bring forth evil fruit, so a good tree,—a good teacher will bring forth good fruit. The end of a false teacher as well as of a corrupt tree is destruction by fire.

III. *Against False Hopes*, v, 21—23. Christ had carried the mind of the hearers forward toward the day of judgment. So he warns them now not to indulge in false hopes against that great day. To say Lord, Lord, is not enough, but with this *saying* there must be a *doing* of the will of the heavenly Father. Hope founded on a mere profession without doing is false and cannot be recognised as genuine. We notice further that hope resting on a certain character of profession and doing is also false. Many will not only profess and do not, but will also do and still not be recognized as true by the great Judge. The fault lies in the motive for doing, in the heart. When we read in God's Word that we should work out our salvation it does not mean that salvation should be the effect of our work, but our work the evidence of salvation. "Depart from me!" What a terrible word that would be to hear from him for whom we have worked with the hope of being accepted by him as saved! Depart from *Me!* From the very Jesus whom you have proclaimed, in union with whom alone eternal life is to be found.

IV. *Against a False Foundation*, v. 24—27. Now comes the conclusion of the discourse. Christ now divides his hearers into two classes, viz,—hearers and doers, and mere hearers. This devision holds good yet. There are some who hear and set out to do. These are like a man building a house on a rock. There will likewise be some who hear and will not do. These are like a man building a house on the sand. The difference is in the foundations. The rock is Jesus Christ. To build a house on this rock is to, upon hearing the words of Christ, bring our hearts and life into accordance with his expressed will, and thus by faith form a union with him. The sand is the uncertain shifting feeling upon which some men act, the love of praise, respect for custom, self-righteousness, etc. The rain, flood and wind, represent the violence of persecution, of suffering, of temptation, and the storms of eternity, beneath which all but the life which rests on the true foundation necessarily gives way.

Lesson 13. September 25th.

RIVIEW.

TOPIC.—Jesus the Great Teacher.

GOLDEN TEXT:—Be ye doers of the word, and not hearers only.—James 1, 22.

The thought contained in the topic of this review runs through all the lessons of this quarter.

Lesson 1st. Here we find the Great Teacher a little child with a name given in the G. T., signifying that his teaching should tend to salvation.

Lesson 2nd shows us the delight God took in him in delivering him from cruel Herod.

Lesson 3rd. The fore-runner of this Great Teacher appears and commences the era of the new doctrine of faith, repentance and baptism as conditionary to the kingdom of heaven.

Lesson 4th. God now formally introduces His beloved Son to the world in the public act of baptism, by the visible descend of the Holy Ghost, and the audible voice from heaven; as the Great Teacher and worthy to be heard.

Lesson 5th gives an account of the temptations the G. T. had to endure that he might succor those that are tempted.

Lesson 6th. The G. T. now appears as the great *Light* illuminating the people in darkness, and calling his first pupils to prepare them for this work.

Lessons 7—12. These lessons are from the teaching of the G. T., in which he characterizes the citizens of the heavenly kingdom, les. 7; shows that His coming and teaching is the fulfilling of the law and the prophets, which pointed to this kingdom, les. 8; that not the outward appearance, but the state of the heart is regarded by God, les. 9; that all our trials, cares, and troubles should be cast upon God, who careth for us, les. 10; concluding with precious precepts and solemn warnings for us, les. 11, and 12.

—:o:—

September 25th.

TEMPERANCE LESSON.—Rom. 13, 8—14.

SUBJECT.—Temperance required by the Law of Love.

GOLDEN TEXT:—Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 13, 10.

I. *The Law of Love and Temperance*, v. 8—10. Paul, after exhorting the believers at Rome to be subject to those in authority, to pay their just dues,—tribute, custom, fear and honor to whom they respectively belong, asks them to pay all their debts toward each other except the one—the debt of love from which they could not be released by payment. Perfect love prompts exactly those things which the law commands, hence where perfect love toward each other exists the law is fulfilled.

In applying this to the matter of temperance; we see, 1. That the law of love requires us to refrain from the use of intoxicating liquors, because they injure us, and whatever injures ourselves will injure others. 2. The law of love requires us not to sell to others intoxicating drink, nor in anyway aid in the sale thereof. 3. The law of love requires us to use all our efforts to put down intemperance, (1) by our example; (2) by temperance organizations; (3) by voice and vote; (4) by contributing our money; (5) by temperance teaching in day and Sunday-school.

II. *The Day for Active Temperance Work has Come*, v. 11—12. Knowing that the time for more earnest work in love has come, we should awake out of sleep; throw off inaction, dullness of the senses to the needs and perils of the hour. For our salvation,—Our victory over sin, our redemption into the perfect life, is nearer, since we are making progress toward it.

Application to Temperance:—1. It is time for all to awake to the terrible evil of intemperance, to the peril it brings to the family, to the young, to the nation; to the crimes it incites, to the

(Concluded on page 192.)

MISSION DEPARTMENT.

THE MISSIONARY CALL.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"Go teach all nations," from the Eastern world
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an Arm unseen that holds me up
An Eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan had struggled as he hath for me—
Should ever reach that blessed shore, oh, how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

—*Dr. Brown, in the Christian Advocate.*

A CHINESE TOWN BECOME CHRISTIAN.

On the coast of China near Foochow is a small village of five hundred inhabitants which has recently formally taken Christianity as its religion. The Chinese *Recorder* gives the following explanation of it: "Last summer the people became so angry with all foreigners, on account of the troubles between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save them. Because of their despair they listened and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed that day. The people then held a conference, and as a town they resolved to accept the new religion, and worship the God who helped them."

It will need now the earnest efforts of the missionaries to disseminate sound teaching to give the people clearer ideas of Christian duty. If that is neglected they may abjure their new faith in the event of their praying to God for something He does not see fit in His wisdom to grant.

"I would rather found a mission than an empire." This was the declaration of Dr. John M. Reid, at the farewell meeting held in the Washington Square Church, New York, when Dr. Butler was about to sail for India to attend the twenty-fifth anniversary meeting of the founding of the Indian Missions. These were well-considered words. The serious reflection of every intelligent Christian will justify them. Empires have to do with social, political and material things; missions with spiritual. Empires have to do with the world; missions with this world and the world to come. Political retributions are limited to time; the spiritual reach out into eternity. A kingdom without Christ may be a terror and a curse; the kingdom of Christ shall be one of "peace, and the effect of righteousness, quietness and assurance forever." The broadest philanthropy, as well as the highest political wisdom, requires us to found and sustain missions, till the jubilant voices of Heaven shall proclaim: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

That the proper solution of the Indian problem is not by the gun and bayonet, but by the church and school, is frequently being shown. A recent illustration may be found in the experience of the American Board. When their work began among the Dakott Indians, these tribes had deminished in number about 25,000. Now they reckon more than 400,000, have a written language, and during last year a hundred and seventeen new members received admission to church fellowship.

For the Mennonite.

We gladly insert the following testimony and poem from the pen of a dear brother. The brother was present at our mission meeting on Whit-Monday; his impressions can be presumed from these lines. F.

I was well pleased with the address on True Light on Whit-Monday evening. Would to God it might shine more brightly, and that all professors would go forth into the world as bright, shining lamps, to enlighten the world, lying in darkness; so that the rays of light might shine, and influence the world at large to walk in the light. God said in the creation, "Let there be light" and there was light. If we walk in the light as he is in the light, we have communion one with another.

THE CHURCH.

The Church in her beauty, how grand is the sight!
To all true believers she is a delight;
Submissive and humble, with radiance bright,
She shines in His image with heavenly light.

Led on by the Spirit, how sweet will be found
Her peace and her joy when her love shall abound;
Then loss for the Master is counted all joy,
And helping each other delightful employ.

She rests in sweet peace, consolation abides;
In trials and sorrows the storms she outrides:
The hope that triumphant comes down from above
Inspires her efforts in labors of love.

The Militant church, in the work of her King,
Must strive to the heathen God, wisdom to bring,
Must teach in home Mission from sea to the sea.
Baptizing believers who faithful would be.

God speed to the workers who sow the good seed,
Who bring gospel tidings to souls in great need;
May their invitation to come to the fold
Be heeded like Paul's by the heathen of old.

May power attend them that sinners may hear,
Repent and believe, and to Jesus draw near,
Behold their deep guilt, and the wound in His side,
And know 'twas for them on the cross he has died.

May preacher and convert eternal life share
Together their crowns and their victory palms bear;
Together through great tribulation they rise
To meet with white robes their dear Lord in the skies.

SAMUEL GODSHALK.

A RECORD THAT WILL STAND.

Say what men may about the Missionary Work of the American Sunday School Union, there is not another agency in the world that is doing more for the amount given to its treasury. Last year it found 1530 towns and settlements where there were no Sunday-schools, and in every one of these places it established a live Sunday-school, enlisting 6,490 men and women to teach 57,274 boys and girls, whom it induced to attend these schools. It also aided old schools in 4,394 cases, where 31,753 teachers are giving Bible instruction to 387,734 scholars. They distributed 14,901 Bibles and Testaments, made 29,217 visits to families, and held 9,243 religious meetings. All over the country the work is good, and the results most encouraging. What better work can there be, than to go out and gather the neglected children under Bible instruction, place good books in their hands, give them a Sabbath, and incite them to the reading of good and pure literature, and the committing of God's word to memory? When a child is brought into the ways of purity and righteousness, not only is a life saved from the ways of sin, but that life is made a power for good. A wrecked life, if it *is* rescued, is ever after less of a power for good, because of the life of sin it has lived, but to take the children, before the evil days come, and implant the truth of God in their hearts, is certainly the greatest work of our day and age. No wonder our leading and most sagacious business men believe in this work of the American Sunday-school Union, and support it. How any American patriot or Christian could do otherwise, often knowing of it, is a mystery. One of our leading ministers was heard to say, recently, "I believe, nay, I know, this Society is doing more to evagelize the neglected children of our land than any half-dozen other agencies." All one needs to convince him of the excellence of its work is to investigate the operations of the Society. Every man who has done this candidly has become its friend.—*Record of Christian Work.*

AN IMPORTANT DECISION.—A Karan woman offered herself for baptism the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition. 1 Timothy, 2, 9. She looked again and again at her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments, any Christian in the land, she took it off, saying, "I love Christ better than this."—*Dr. Judson.*

(Continued from page 180.)

property it wastes, to the immorality it encourages, to the sickness it engenders. It is time to awake and see the influence the saloon exerts against the Christian church. It is time to awake to the duty of the hour, the power of united temperance work.

2. "For the night is far spent, the day is at hand." Ignorance in this matter is vanishing, the reign of truth and light is dawning. We may take courage by watching the progress of the temperance reformation, by comparing year with year, the present with half a century ago. Note the gains of temperance; the progress the cause has made in society and in Church. Temperance people belong to the victorious army.

III. *Exhortation*, v. 12—14. 1. "Cast off the works of darkness."—Have nothing to do with intemperance. 2. "Put on the armor of light."—Arm yourself with the Gospel armor, and stand firmly on the side of light and truth, using the armor to gain the victory. 3. Walk honestly.—Becomingly, in a manner worthy of your vocation. 4. Avoid all rioting and drunkenness, and the evils which follow in their train. 5. Put on the Lord Jesus Christ. Find your strength in him against this and all other evils.

CORRECTION.—In the July number on page 163, first column, *commands* in the ninth line should read *commends*, and *grievous* in the tenth line should be *gracious*.

PERSONAL.—Bro. John B. Baer, who has been on a missionary tour to Manitoba and Dakota, where he spent several weeks in preaching the Word of God, has been suddenly called home by the sickness of his wife. He was glad to find her, on his arrival, in a fair way of recovery.

The *Evangelical Visitor* is the name of a new religious monthly, published in the interest of the Church of the Brethren in Christ, perhaps better known as the River Brethren. The object is the exposition of Evangelical truth and the promotion of true practical piety. It is a sixteen page —three column—paper; and is published monthly, at White Pigeon, Michigan, at one dollar a year. The first number is on our table, and we trust that it may continue to reach us regularly. We extend the right hand of fellowship and trust that the mission of the visitor may be long and prosperous.

The *Hebrew-Christian* published bi-monthly, by Rev. Jacob Freshman, 17 St. Mark's place, New York, at 50 cents per annum, is an interesting journal. The paper is published for the purpose of diffusing Gospel truth, and help in christenizing the Jews. We cheerfully exchange.

The time spent in prayer never hinders, but prospers and furthers a man's journey and business; therefore though thy haste be never so great and thy business never so urgent, yet go not about it nor out of thy doors till thou hast prayed.

MARRIAGES.

MEYERS—KULP.—In Philadelphia, on July 30, 1887, by N. B. Grubb, Joseph F. Meyers, of Bedminster, Bucks Co., Pa., to Mrs. Elizabeth Kulp, of Philadelphia.

DEATHS.

MITMAN.—On July 15, 1887, in Hilltown, Pa., Fanny M. Mitman, wife of William Mitman, and daughter of Tobias and Catharine Overholt, of Bedminster. Interment on the 18, at the old Deep Run Mennonite burial grounds. Services by Samuel Godshall and Allen M. Fretz.

Dearest Fanny thou hast left us,
Here thy loss we deeply feel,
But 'tis Christ who has bereft us,
He can all our sorrows heal.

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